

THE
Monthly Repository,
&c.

No. CXII.]

APRIL, 1815.

[Vol. X.

HISTORY AND BIOGRAPHY.

An Account of the Life of Daniel Williams, D. D. Founder of the Library, in Red Cross Street.

[By the Rev. Thomas Morgan.]

D**NIEL WILLIAMS, D. D.** An eminent Welsh Protestant dissenting divine, and founder of the public library in London which bears his name, was a native of Wrexham, in Denbighshire, where he was born about the year 1643 or 1644. He appears to have laboured under some disadvantages with respect to education, which the natural strength and vigour of his mind, improved by uncommon diligence and application, enabled him to surmount. Being of a serious disposition, he determined to devote himself to the work of the ministry among the nonconformists; and he was one of the first young men who had the courage to undertake that office, after witnessing the hardships and sufferings of the clergy ejected by the Act of Uniformity in 1662. He was admitted a preacher among the Presbyterians at the early age of nineteen, and for some years officiated occasionally in various parts of England, in continual danger of persecution. While thus circumstanced he received an unexpected invitation to become chaplain to the Countess of Meath, in Ireland; which he accepted, and removed into that kingdom, where dissenters then met with greater liberality than in this country. Some time afterwards he undertook the pastoral charge of a highly respectable congregation in Wood Street, Dublin; where he continued his very acceptable services for nearly twenty years, living in the greatest harmony with his brethren in the ministry, and held in respect and esteem by the Irish Protestants in general. Here he married a lady of an honourable family, with whom he received a considerable estate. Towards the latter end of the reign of James II. he excited the hatred of the Romanists by his zealous opposition to Popery; and as he found that he could no

longer hope for safety under the tyrannical and violent proceedings of a popish administration, he withdrew to England in 1687, and settled at London. In this city he soon distinguished himself at a meeting of dissenting ministers, from whom some emissaries of the court endeavoured to obtain an address to the king upon his dispensing with the penal laws. On that occasion, his intrepidity and strength of reasoning had no little weight in determining his brethren unanimously to reject the motion for such an address.

At this critical period, when numbers of Irish Protestants fled for refuge to London, to escape the tyranny and persecution of Tyrconnel, Mr. Williams exerted himself for their relief, and not only liberally assisted them from his own funds, but engaged the aid of his extensive connexions in the same benevolent cause. After the glorious revolution in 1688, at which he most heartily rejoiced, King William repeatedly consulted him about Irish affairs, with which he was well acquainted; and great attention was paid at court to his representations on behalf of several refugees from Ireland, who were capable of rendering service to the government. When, in the year 1700, he went to Ireland to visit his old friends, and to settle some affairs relating to his estate, he received many grateful acknowledgements for his conduct in these instances. Towards the latter end of the year 1688, he accepted an unanimous invitation to become pastor of a numerous Presbyterian congregation in Hand Alley, Bishopsgate Street, London; in which connexion he spent the remainder of his days. From the time of his arrival at the capital he had cultivated an intimate acquaintance with the celebrated Richard Baxter, who entertained a great regard for him; and after the death of that gentleman in 1691, he was chosen to succeed him as one of the preachers at the Merchants' Tuesday Lecture at Pinners' Hall. Among

his fellow-lecturers, there were some individuals who advanced, in their discourses, Antinomian tenets. These dangerous notions Mr. Williams zealously opposed in his sermons; and by so doing provoked the enmity of their abettors to such a degree, that they endeavoured to procure his exclusion from the lecture. This attempt, however, was vigorously resisted by a great majority of the subscribers; who, when they found the adverse party inveterate in their resentment, established another Tuesday lecture at Salters' Hall. Three of the most respectable of the old lecturers, Dr. Bates, Mr. Howe and Mr. Alsop, accompanied Mr. Williams in this session.

About this time the works of Dr. Crisp, the great champion of Antinomianism, were reprinted, with some additional pieces by his son. The appearance of these works, together with the request of several of his brethren, determined Mr. Williams to undertake the refutation of what he and they considered to be pernicious errors, undermining the essentials of Christianity; and in 1692 he published his "Gospel Truth, stated and vindicated, &c." 8vo. which was sanctioned by the approbation of several of the principal London ministers. This performance is distinguished by great clearness and strength of argument, as well as a truly Christian temper, and had no little success in checking the progress of Antinomian principles. It was violently attacked, however, by different writers, whom he ably confuted in his "Defence of Gospel Truth, &c." 1693, 8vo. in "A Postscript" to a new edition of his former work, and some other pieces. His opponents, among other charges against his work, had accused it of favouring Socinianism; but on an appeal being made on both sides to Dr. Stillingfleet, then Bishop of Worcester, and Dr. Jonathan Edwards of Oxford, who had written with great learning, and were esteemed masters of that controversy, the author was honourably acquitted by them both, with many expressions of their great respect for him. Disappointed in their attempt to render his orthodoxy suspected, his enemies were instigated by the virulence of party-spirit to arraign the purity of his morals. As he was fearless of the most strict scrutiny into his life and manners, he imme-

diately submitted his case to the judgment of the united London ministers, who appointed a committee to examine into the business, and afterwards unanimously approved of their report, that he was "entirely clear and innocent of all that was laid to his charge." To the honour of his congregation, they suffered not the misrepresentations and malignant calumnies of his enemies to weaken in the least degree their attachment to him.

In the year 1701, after being some time a widower, Mr. Williams married a second wife, a lady of considerable fortune and great worth, who lived to survive him. During the reign of Queen Anne he was very active, although ultimately unsuccessful, in procuring opposition to the bills against occasional conformity, and for imposing the sacramental test upon the dissenters in Ireland. When, in 1707, the subject of the union between England and Scotland was under discussion, he used all his influence with his friends in Scotland for promoting that great event, being firmly persuaded that the effects of it would prove most advantageous to both kingdoms. In the year 1709 he was honoured with the degree of Doctor of Divinity by the universities of Edinburgh and Glasgow. Towards the close of Queen Anne's reign, when the measures of administration had given rise to apprehensions respecting the security of the Protestant succession, Dr. Williams, who had been long acquainted with the Earl of Oxford, remonstrated without reserve with him on the hazards to which both himself and the country were exposed by the line of policy which he pursued, regardless of the offence which his honest freedom might create. The statesman, as may be supposed, did not much relish the Doctor's frankness; and he afterwards conceived the deepest resentment against him, on obtaining information, through the base treachery of a person under particular obligations to Dr. Williams, that he had communicated to his friends in Ireland his undisguised sentiments relating to public affairs, and the designs and views of those at the helm.

Upon the accession of King George I., which dissipated the fears of the friends to civil and religious liberty, Dr. Williams had the honour of presenting an address of congratulation

his majesty, at the head of the Protestant dissenting ministers of the different denominations, residing in London and its vicinity. His health was now visibly on the decline, and his strength became gradually impaired, till the attack of an asthmatic disorder proved fatal to him on January 26, 1715-6, in the 73rd year of his age. He had been blessed by nature with a strong and vigorous constitution, and possessed a sound penetrating judgment, and great strength of memory. The subjects of his pulpit performances were always practical and useful: his sentiments solid, pertinent, and distinguished by an uncommon variety; and his manner of enforcing them powerful and impressive. He was remarkable for his boldness and courage in avowing and defending what he conceived to be truth of importance, and "pursued what he thought right with a blunt integrity and unshaken resolution." At the same time his candour towards those who differed from him, his kind treatment of persons who had endeavoured to injure his own reputation, and his conscientious tender regard for that of others, were prominent features in his character. He was a steady nonconformist upon principle; yet he maintained a charitable disposition towards the established church, and at the Revolution was very desirous of promoting the scheme of a *comprehension*. Though he possessed an ample fortune, he exercised great frugality in his personal expenses, for the noble purpose of being more useful to others who stood in need of assistance, and of more effectually serving the great interests of truth and virtue. The same laudable views governed him in the final disposal of his property. By his last will, besides liberal benefactions to numerous be-

nevolent and charitable institutions in London and Dublin, he provided for the support of an itinerant preacher to the native Irish, of two persons to preach to the Indians in North America, and of several charity schools in England and Wales. He directed that a certain fixed sum from the income of his estates should be appropriated to the assistance of poor ministers, the widows of poor ministers, students for the ministry, and to other benevolent purposes. He also left estates to the university of Glasgow, which at present furnish handsome exhibitions to six students for the ministry among Protestant Dissenters in South Britain, who are to be nominated by his trustees. The last grand bequest in his will was for the establishment of a library in London, for the benefit of the public. Having formed this design, he purchased Dr. Bates's curious collection of books, which he added to his own, and directed his trustees to provide a proper building for their reception. Such an edifice was erected by them in Redcross-street, Cripplegate, where the library was opened in 1729, and admission to it is easily obtained by persons of every denomination, without any exception, upon application to any one of the trustees. Since it was first established, very considerable accessions have been made to it by legacies, as well as gifts of money and books, and it now contains upwards of sixteen thousand volumes, many of which are very valuable and rare, in the various departments of literature and science. The founder's works were collected together, and printed at different periods, in 6 vols. 8vo. the last consisting of Latin versions of several of his tracts, which he directed to be published in that language for the use of foreigners.*

EXTRACTS FROM NEW PUBLICATIONS.

History of the Scholastic Philosophy.

[From Sharon Turner's *History of England*, &c. pp. 501-515.]
(Concluded from p. 138.)

The defenders of the Catholic faith, after a while decrying and attacking the disquisitive schoolmen in England, as well as on the Continent, adopted at length the wiser plan, of studying the tactics and training themselves in

the camps of their antagonists. Peter Lombard, who lectured at Paris, was one of the most distinguished of these wiser friends of the existing hierarchy. He studied carefully the scholastic metaphysics; he associated his ideas by their rules, and reasons in their

* Memoir prefixed to the author's works. Private information.

style. He puts most of the questions of that excited day ; but he strives to answer them according to the established faith, and by organizing its authorities into the fashionable order. His "*Sentences*"¹ a work so popular in the middle ages, as to be every where studied, and incessantly commented upon, is an attempt to rein the increasing volatility and pugnaciousness of the improving mind, and to keep it within the Catholic faith, by giving that faith a logical dress, and by connecting it with the researches then so much appreciated.² Hence he ventures to discuss points so little knowable, and so little serviceable in human affairs, as—when the angels were made, and how ; whether they be all equal in essence, wisdom, and free will ; whether they were created perfect and happy, or the reverse—whether the *dæmons* differ in rank among themselves ; whether they all live in hell, or some are out of it—whether the good angels can sin, or the bad act virtuously ; whether they have bodies ; and whether every person has or has not a good angel to preserve him, and a bad one to destroy him.³ At these pompous weaknesses of human perversity, we may smile, and think Don

Quixote as reasonable in his knight-errant career, as the schoolmen in debating on these untangible questions. But a more repulsive and disgusting feeling arises in our minds, when we find Peter Lombard presuming, because compelled by the delirium of the age, to debate—whether the knowledge of the Deity can be increased, diminished, or altered ; whether he can know more than he knows ; whether he can make any thing better than he has made it ; whether he knows all things, always, and together ; whether he can always do all that he has the power to do ; and where he was before creation appeared.⁴ Disquisitions like these, on which the proudest intellect can know nothing, could have no other tendency than to destroy all veneration for the Mighty Being whom they presumed to canvass ; and to make the most stupendous and awful object of human thought, as indecorously familiar as the common themes of schoolboy exercises or a wrangler's altercations.

The delusion went on till we had, mostly on the side of the church, besides the Venerable Doctor already mentioned,

The irrefragable Doctor . . .	Alexander Hales ⁵ . . .	fl. 1230
The angelical Doctor	Thomas Aquinas	1256
The seraphic Doctor	Bonaventura	1260
The wonderful Doctor	Roger Bacon	1240
The most profound Doctor . . .	Ægidius de Columna . . .	1280
The most subtle Doctor	John Duns Scotus ⁶	1304
The most resolute Doctor . . .	Durand	1300
The invincible Doctor	W. Occham ⁷	1320

¹ *Sententiarum*, libri iv. It is meant to contain the *summa universæ theologiæ*. He says, in his Prologus, that unable to resist the wishes of studiosorum patrum, he was desirous to fortify the faith against errors of carnalium atque animalium hominum ; and that in his four books he has displayed the fraudulentiam of the viper doctrine. Yet this vehemence did not secure him from a charge of heresy in his own writings. His prologue attempts rhetoric. He had not the clear and exact head of the English schoolmen.

² His first book is on the Deity and the Trinity ; the second, on angels, creation, the devil, and free will ; the third, on our Saviour's incarnation and passion, sin, knowledge, and the Christian virtues ; the fourth, on the Catholic sacraments.

³ *Sentent.* l. 2.

⁴ *Ib.* l. 1.

⁵ He became a Franciscan. He studied at Paris ; and died there 1245. Tanner, Bib. p. 371, who enumerates his works. He was the master of Duns Scotus. He wrote on the *Sententiarum Liber* of Lombard.

⁶ Born in the village Duns, eight miles out of England. He also wrote on the *Sentences*, and on Aristotle's works. He went from Oxford to Paris and engaged in the controversies there agitated. He was a Franciscan, and the master of Occham. He died 1308, at Cologne. Tanner, Bib. 239. He started a new opinion on grace, against Thomas Aquinas, which long divided the schoolmen.

⁷ Born in Surrey, a Franciscan. He supported the nominal sect. He died 1347. His *summa totius logicæ* was print-

The perspicuous Doctor . . .	Walter Burley ⁸	1390
The most enlightened Doctor . . .	Raymond Lully	1300

Besides Friar Bacon, who belongs to a superior class, the class of true philosophers, four of these martial pugilists, the irrefragable, the most subtle, the invincible, and the perspicuous, were born, and first fought their zealous fight, in the British Islands.

Nor these only : so rapidly did the disputatious fever spread, that England abounded with these scholastic students in the reigns of Henry II. and his three immediate successors.⁹ A new order of mind, a new range of study appeared in England by the time that Richard I. acceded. The ancient poets and historiographers, the venerated classics, were not only neglected, but despised. Rhetoric was treated with the contempt which indeed it merited. Logic was new cast. Grammar itself was altered ; the old rules and paths of the quadrivium were abandoned.¹⁰ The new

philosophy glared in the literary atmosphere like a comet, attracting to itself the admiration and attention of the most intellectual part of society, and depreciating the value of all other studies.¹¹ Implicit faith, dogmatical creeds, learned authority, and even plain facts, were undervalued. Convenience and reason were made the criterions of truth.¹² He who had not imbibed the new philosophy, was treated as being duller than the long-eared animal of Arcadia, more obtuse and stupid than either lead or stone.¹³

In this rage for the disquisition of a specious intellectual novelty, which so strongly roused the spleen of our valuable John of Salisbury, we see the innate love of improvement, its appetite for truth and reason, so inseparable from the human character, exerting themselves in all their energies.¹⁴ It was enough that the new

ed at Venice 1508. His foreign editor calls him omnium logicorum acutissimi ; inviolatæ scholæ invictissimorum nominalium inceptores. Occham says he writes his book to collect all the rules of the art of logic into one treatise, p. 1. It is in three parts. He quotes Avicenna. There is great conciseness, precision, clearness and decision in Occham's writings.

⁸ He was born 1275. From his great reputation he was appointed preceptor to Edward III. He attacked the opinions of Duns Scotus ; he studied at Oxford and Paris, and was at last made bishop of Ulm, in Suabia. His works were on some of the principal subjects of Aristotle's treatises, and of the schoolmen ; also de motu animalium, de sensibus, on memory, length of life, and the tides ; on the soul ; and on ethical, æconomical, and political subjects. He died 1338. Some of his works have been printed after Grosteste's book. See the catalogue of his writings in Tanner, Bib. 141, 142.

⁹ John of Salisbury directs the first portion of his *Metalogicus* to an attack on what he calls the new sect of philosophy. He personifies one of its defenders under the name of Cornificius, and he paints him with features that have the air of being as exaggerated as those of a Saracen on a sign-post. Ch. 1, 2, and 3. This work was neatly printed at Leyden, 1639, at the end of the *Polycraticus*.

¹⁰ Poetæ, historiographi, habebantur infames.—Ecce nova fiebant omnia ; innovabatur Grammatica ; immutabatur dialectica ; contemnebatur rhetorica ; et novas toti quadrivii vias, evacuatis priorum regulis, de ipsis philosophiæ adytis proferebant. Metal. p. 741.

¹¹ It is an instance of the blindness of even worthy minds, when novelties occur, that J. Salisbury did not perceive the expressive force and beneficial import of the very words he was using : "They brought from the very depths of their philosophy, novas vias of the whole quadrivium ;" that is, new paths in arithmetic, geometry, astronomy and music ! But, perhaps, we ought not to blame him for not anticipating the vast flood of knowledge to which these new ways ultimately led. This passage, however, shows us the immense utility and importance of the rise and labours of the schoolmen.

¹² Solam convenientiam sive rationem loquebantur. This argument, he adds, sounds in the mouth of all ; and to name a mule or a man, or some of the works of nature, was like a crime, the act of a simpleton or an uncultivated mind, and which a philosopher should shun. It was thought impossible to say or to do any thing convenienter et ad rationis normam, unless the mention of convenience and reason was expressly inserted. Metal. p. 741.

¹³ Si quis incumbebat laboribus antiquorum, he was marked, and was a laughter to all, as if not only asello Arcadiæ tardior sed obtusior plumbo, vel lapide. Metal. p. 740.

¹⁴ Abelard had made the same struggle for the independent exertion of reason. "What does it profit," he exclaimed in a

philosophy pretended to create great mental superiority, and was at least original and plausible. These claims were sufficient to excite the popular admiration, and to engage the popular pursuit. Even the sloth and luxury of the cloister could not resist the spirit-stirring study. Monks aspired to attain, and were industrious to spread it: "Many admirers of this new sect," says Salisbury, "have entered the cloisters of the Monks and clergy; but while a portion of these became sensible of their error, and confessed that what they had learned was mere vanity and vexation, others, hardening themselves in their insanity, swelling with their inveterate perverseness, preferred to rave in their folly, than to be taught faithfully by those humble minds to whom God has given grace. If you do not believe me," he adds, "go into the cloisters; examine the manners of the brethren; and you will find there all the arrogance of Moab intensely glowing."¹⁵

Our venerable author discloses to us another fact, that these new-directed and ardent minds, feeling their logical philosophy to excite without satisfying their understandings, applied themselves to the study of physic, to give them the solid knowledge they panted for. Some went to the best schools abroad to study the art of medicine;¹⁶ and although the moral sa-

tiрист, unable then to discern the connexion between their pursuits and the improvement of society, attacks this new direction of their curiosity with fresh satire,¹⁷ we can have no hesitation to class these venturous reasoners, thus seeking to combine physical science with scholastic acuteness, and striving to raise the human mind to new paths of inquiry, among the most important benefactors to the British intellect in its early vegetation.

From the work of this ingenious churchman, we perceive that he himself had gone deep into these fashionable studies. I do not know where to point out a neater and more comprehensive summary of the logical and metaphysical works of Aristotle, than in the *Metalogicus* of John of Salisbury.¹⁸ As so profound a student had well qualified himself to judge, he had acquired a right to censure. Having, like Solomon, fully enjoyed and exhausted the pleasure of a favourite pursuit, his experience united with his reason to condemn its inanity, and to satirize its abuse. Weighing it in the balances strictly by itself, his criticism was correctly right. It disclosed no knowledge; it communicated no wisdom; its benefits lay hid in its consequences, which had not then been evolved.¹⁹ The very

passage which St. Bernard censures, "to speak ad doctrinam, if what we wish to teach cannot be explained so that it may be understood?" *Ab. Op.* p. 277. Hence Abelard defined faith to be *estimatio*; on which Bernard exclaims, "As if it were lawful to every one to feel and speak in that what he liked, or that the sacrament of our faith should remain uncertain in vague and various opinions. Faith, therefore," adds the Saint, "is not *estimatio sed certitudo*." p. 283. Bernard is right in his principle but wrong in its application. Faith once fixed on truth is certitude, both in its feeling and in its object; but it requires the previous exercise of reason, that it may not fasten on chimeras, as the Romish hierarchy, in the thirteenth century, often wished it to do. This previous use of reason, the schoolmen claimed; and the papal doctors were forced to deny it, because their existence depended on the practice being discredited.

¹⁵ *Metalog.* l. 1. c. 4. p. 742.

¹⁶ He says that others of this new school, beholding a defect in their philosophy, go

to Salerno or Montpellier, and are made there *Clientuli Medicorum*. *Ib.* p. 743.

¹⁷ His sneer is that just as they became philosophers, so in a moment they burst out physicians. They boast of Hippocrates and Galen; they protrude words unheard of before; they apply their aphorisms to every thing, and strike the human mind like thunder with their tremendous phrases. *Ib.*

¹⁸ It forms the main theme of his book, after he has discharged his bile at the innovating schoolmen. It is another proof of the importance of these men whom he was depreciating, that he himself attempts in this work to raise the study of rhetoric with all its tropes, colores and puerilities, into the public estimation again. Hence he praises St. Bernard for his manner of teaching the *figuras grammaticæ*, the *colores rhetorices*, and the *cavillationes sophismatum*. P. 782.

¹⁹ It is just to the memory of W. Ockham, to say, that he directed his scholastic talents against the usurpations and conduct of the Roman pontiff. He wrote *de utili dominio rerum ecclesiasticarum et abdica-*

bursting of the bands of venerated authority, though perhaps the result often, rather of proud vanity than of enlightened reason, was good, not so much in its immediate produce as in its future effects. A torpefying spell was taken off from the human mind; and if the first schoolmen only used their new liberties in extravagance and insolence, they were soon followed by better thinkers, who combined knowledge with reasoning, and, by a wise moderation, made the freedom they assumed, valuable to themselves and useful to the world.²⁰

tione bonorum temporalium in perfectione status monachorum et clericorum adversus errores Johannis papæ. This was printed at Lyons, 1495.—He also wrote a *Tractatum quod Benedictus 12, papa nonnullas hereses Johannis 22, amplexus est et defendit.* This was in MS. at Paris, in Bibl. Colbertina.—He composed also the *compendium errorum Johannis 23, papæ*, Tanner, Bib. 555; and a *defensorum logices*, quo convellit violentum Romani episcopi imperium; and an *invectivum contra possessiones Rom. Pont.* Leland Descript. Brit. v. 2. p. 323. As he attacked the pope, the pope excommunicated him. He accused the pope of teaching seventy-seven heresies.

²⁰ In quitting John of Salisbury I cannot forbear noticing the account which he gives of his studies, as it shews the laborious application with which the scholars of the middle ages pursued the knowledge they valued. He says, that in the year after Henry I. died, he went to the Peripatetic school at Paris, on the mount of St. Genevieve, and there studied logic; he afterwards adhered to Master Alberic, as *opinatissimus Dialecticus*, and an *acerrimus impugnator* of the Nominal sect. He was two years with him, and Robert Metridensis an Englishman, both men *acuti ingenii et studii pervicacis*. He then for three years transferred himself to William de Conchin, to imbibe his grammatical knowledge.—After this, he followed Richard, called the Bishop, retracing with him what he had learned from others, and the quadrivium; and also heard the German Harduin. He re-studied rhetoric, which he had learnt from Master Theodoric, and more completely from Peter Helias. Being poor, he supported himself by teaching the children of the noble, and contracted an intimate acquaintance with Master Adam, an Englishman and a stout Aristotelian. He prosecuted afterwards the study of logic with William of Soissons. Returning at the end of three years, he heard Master Gilbert on logic, and on divine subjects; then Robert Pullen, and also Simon Periacensis,

It will be unnecessary to detail all the names that may be collected from ancient documents, of the English students of the scholastic philosophy. Pullen, who became a cardinal;²¹—Simon Langton, to whom we owe, in a great measure, Magna Charta;—the intrepid and patriotic Bishop Grosteste, foremost in every useful pursuit of his day, the friend and cultivator of poetry, scholastic philosophy, Arabian learning, natural philosophy, mathematics, divinity and canon and civil law, and the fearless and successful assertor of the liberties of the English church, and protector of the English clergy, against the taxation and tyranny of the pope;²² commentators on Lombard's Book of Sentences, almost innumerable;²³ these, and many others of equal application, though of minor fame, show in their numerous works the subjects, the nature and the value, of the scholastic philo-

a faithful reader, but a heavy disputer. These two last were his only teachers in theology. Thus, he adds, I passed twelve years occupied by these various studies. Metal. l. 2. c. 10. p. 802—805.

²¹ "Robertus Pullen, whose memory is pleasant to all good men, and whom the apostolic seat made a chancellor from a scholastic doctor." Metal. p. 746.

²² See the copious and astonishing list of his works, most still in MS. in Tanner, Bib. Mon. p. 345—351. They are equal in number to any of the great Arabian philosophers: indeed in one trait he surpassed them, for he also wrote poetry. See his Chastel d'Amour, Harl. MSS. 1121.

²³ We may guess the number of these, from the fact, that no fewer than nine Englishmen of the Christian name of Richard commented upon him—as, R. Rufus, in 1270; R. Cornubiensis, R. Ruys, R. Middleton, 1300; R. Nottingham, 1320; R. Conington, 1330; R. Wilton, 1339; R. Fishacre, 1345; and R. Wickingham, in 1381.—There were also nine Roberts, of the British Islands, who chose the same task; as Rob. Waldoek, 1272; R. Crowe, 1300; R. Walsingham, 1310; R. Carew, 1326; R. Cotton, 1340; R. Eliphath, 1340; R. Leicester, 1348; R. Worsop, 1350; R. Walaby, 1399. Also, three Ralphs, as, Ralph Loxley, 1310; R. Acton, 1320; R. Radiptor, 1350. Also, Roger Reyseth and Roger Swinehead, 1350; as also Stephen Pettrington, 1417. As these five Christian names were taken by me at random, I have no doubt that some others would yield as copious a list of commentators on this celebrated work of the Magister Sententiarum.

sophy, which appears to have been peculiarly cultivated in England.²⁴

The schoolmen became divided insensibly into two classes: those who allowed themselves to discourse without limits, and those who defended the existing hierarchy and all its theological system. Of these last, it will be just to say, that they, and especially Aquinas, Bonaventura, and Duns Scotus, stood usefully at that time, in the gap between philosophy and theology, and kept them from bitter and irreconcilable variance.²⁵ But for them, it is not improbable that the study of the Arabian metaphysicians, which unfettered, might have diseased the mind by its own extravagancies, and filled the world with scepticism, and with that selfishness and sensuality which the Grecian spirit of debate and incredulity had produced, when the Roman empire fell.²⁶ The philosophical doctrine of

²⁴ I infer this from observing that more English authors on this subject are commemorated in the biography of literature, than of any other country. Indeed I think I shall not exceed the truth if I say, that if you take any subject of literature or knowledge, from the time of the Norman conquest, you will find more English writers on it, than of any other single country—and that, reviewing our writers on each collectively, they have done more on every topic they have handled, than those of any other country. I pen this with a belief that I do not exaggerate.

²⁵ We find from John of Salisbury, that the more scriptural teachers were not only denied to be philosophers, but were scarcely endured as clergymen. They were called the oxen of Abraham, and Balaam's asses—*nec modo philosophos negant, imo nec clericos patiuntur, vix homines sinunt esse; sed boves Abraham vel asinos Balaamitos duntaxat nominant, imo derident.* Metal. p. 746.

²⁶ Among the erroneous opinions of the day, condemned at Paris in 1270, we find such as these—that the world was eternal—that there never was a first man—that the soul dies with the body—that free-will is governed by necessity—that the Deity knows nothing but himself—that human actions are not governed by Divine Providence—that the Deity cannot give immortality to a mortal creature—that the First Cause cannot make many worlds—and has not any knowledge of the future; together with a great many tenets on the Deity and religion, which certainly went to destroy the belief of his existence, and of Christianity also. See them printed at the end of Lombard's work, ed. Cologne, 1609.

the scholastic age was, that religious knowledge was unnecessary, and that the *disciplina philosophiæ* were sufficient. Hence Thomas Aquinas was forced to begin his elaborate work, by proving logically that the *sacra doctrina* was also essential, and that it was a real science.²⁷ His exertions, among others, served to keep the mind in a balance between philosophy and religion, till succeeding thinkers could discern the corruption from the primeval truth, and reform, without destroying, the ecclesiastical system.²⁸

The ponderous labours of Aquinas are a monument of the powers of the human mind, and of the ductility and fertility of human language. But they make us grateful to Providence for the vast improvement of human society, since his exertions and those of his fellow-workmen. In the comparatively dwarfish volumes of Dr. Paley, Locke, Hartley and Dr. Stewart, we possess more wisdom and psychological knowledge, than the most patient exertion can glean from all the works of all these seraphic, subtle, invincible, profound and most enlightened doctors.

These panegyricized masters, like all the other men of learning whom we have noticed, excited the curiosity of their contemporaries to extensive disquisitions, and contributed to form the intellect of the ages that succeeded them; and, limited to these beneficial results, we may justly sanction their ancient reputation. There is indeed something very serviceable to the mind in the mode of Thomas Aquinas. He first proposes the question he has to consider; then, with all

²⁷ T. Aquinas *Summa Theolog.* p. 1. These topics form his two first articles.

²⁸ Of this description was our venerable Wickliffe. It is remarkable, that France has, in the present age of knowledge, furnished no person who united enough of philosophy and of religion, to meliorate without destruction. Nothing but the extremes of total belief or total disbelief of the Christianity of Rome, have yet appeared there—extremes that will yet shake the nation, until a Melancthon, an Erasmus, or a Luther, emerge. The same remark may be applied to Spain and Italy. It was a great beauty in the English intellect, as afterwards in the German, that it attained to separate the injurious appendage from the substantial truth.

the candour of Dr. Paley, he fairly and fully states two arguments against it. He subjoins to these his own reasons for the opinion he supports; and, having thus placed both sides of the subject before the reader's attention, he draws his conclusion, and adds some remarks in refutation of the opposing arguments. On this plan he steadily proceeds through all the endless ramifications of his moral, metaphysical, political and religious work.²⁹

It was also his object, and the habit of the schoolmen, to express their thoughts as simply and as closely as possible. To this merit Aristotle certainly led. The matter of the Stagyrice was pany, and his logic a train of words; but the direction and style of mind which he introduced into these discussions, bordered on mathematical severity, and imparted both to the Arabian and the scholastic intellect a valuable habit, which has given order and precision to our physical and metaphysical inquiries, and preserved them from rhetoric and trite declamation.

In undertaking the task of proving every thing, this angelic doctor certainly taught the mind to question every thing. But the schoolmen differed from the ancient academics, whom thus far they resembled, in this material circumstance, that they never left the mind indecisive. They canvassed both sides of the question, and they were perhaps too willing at any time to debate on either. But in all their logical battles they always fought for some inference; both the combatants contended for some result. By this means, they educated the mind to decide as well as to discuss; and their disputing spirits and never-ceasing debates, produced at least

this advantage, that they disciplined the human thought to be independent, active, inquisitive and free.³⁰ Increasing knowledge gradually poured in to correct their extravagancies, and to humble their pride. The jealous vigilance of the ecclesiastical body assisted to produce the same effect. Their importance diminished as their ignorance became manifest, and as society improved from their discussions. The scholastic philosophy at last declined, as the good sense of the English thinkers increased, and as the treasures of the experimental became accumulated and diffused. The first blow it received came from Friar Bacon—the last from his ennobled namesake.

The great division of the schoolmen was into Nominalists and Realists; the former inclined to scepticism, the latter were the most religious. Our Erigena was the parent of the Nominalists, and Abelard its great disseminator in Europe. One of their chief tenets was the doctrine of the Universals, which (as already intimated) was the prototype of the Pantheistic theory. It seems, indeed, to have been a natural corollary to the system of Aristotle. He supposed in all substances an invisible imaginary something, which he called the *ὑποκείμενον*, to which all the visible properties of the body were united. He divided these into his famous ten categories or predicaments.³¹ Every

³⁰ The intellect of Europe began to improve so much amid the discussions of the schoolmen, that even in the twelfth century, some of them questioned the utility of the works of Aristotle. Metal. c. 24. p. 906. The followers of St. Bernard, imitating their master, attempted to reconcile Plato and Aristotle: but Salisbury truly remarks, that this was laborasse in vanum. P. 816.

²⁹ See his *Summa*, passim.—Of this celebrated man I state with pleasure, that his sentiments on some points highly interesting to human welfare, were liberal and wise. He makes the common good the principle of government, vol. ii. p. 96. He says, that princes, taking things unjustly, are guilty of rapine, p. 126. He speaks highly of intellect, and even makes it a virtue, p. 97. He decides that Jews and Gentiles ought not to be compelled to Christianity; and therefore, perhaps, humoured the prejudices of his order against his own judgment, when he added, that heretics and apostates might be, p. 21.

³¹ His own enumeration of them is—the *οὐσίαν, ἡ ποσὸν, ἡ ποιόν, ἡ πρὸς τι, ἡ ποῦ, ἡ ποτε, ἡ κεισθῆναι, ἡ ἔχειν, ἡ ποιεῖν, ἡ πάσχειν*. Arist. Categ. v. 1. p. 449. ed. Buhle. They are well illustrated in the Memoirs of Martinus Scriblerus, in the coachman's description of the two men he saw fighting for a prize: "Mark," quoth Cornelius, "how the fellow runs through the predicaments: Men, *substantia*; two, *quantitas*; fair and black, *qualitas*; serjeant and butcher, *relatio*; wounded the other, *actio et passio*; fighting, *situs*; stage, *ubi*; two o'clock, *quando*; blue and red breeches, *habitus*."

thing, therefore, had this invisible upokeimenon, or subject, or occult essence, and its categories. This fanciful but delusive system taken for granted, it was an easy step to suppose this invisible essence, or upokeimenon, to be universal, and to be in all things the same; and that bodies might be alike in this, and differ only in their accidental qualities. The essence of Peter was, on this theory, the same as of John; these two persons differed only in their categories or accidents. But if this were allowed, it were no large extension of argument to add, that the essence of a dog is the same as that of a man, and that they differ also, only in their predicaments. One collection of outward and visible properties was a dog, and the other a man. But these are only names and words. The invisible universal upokeimenon is identical in both. Such, with particular modifications of individual professors, was the spirit of the theory of the Vocalists, Nominalists, or Universalists, which we see went as near to some of the worst theories of scepticism, as argument, contriving also to be ostensibly decorous, could publicly advance.

The Realists contended for the positive and real differences of things, individuals, essences and natures, as well as properties, accidents and categories. The essential and invisible nature of Peter and John, of a man and a quadruped, were, they maintained, as distinct and different as their external properties. The Realists at last so much prevailed, that the Universalists were forgotten, till Occham revived them.³² Both par-

³² This subject forms the sixteenth and seventeenth chapters of Occham's logic, which are visibly levelled at Duns Scotus.

On perusing one of the principal works of Duns Scotus—his *Exactissime questiones in universam logicam Aristoteles*—I observe that he begins upon the subject of the Universals, making Porphyry the basis of his questions. He then proceeds with his questions on most of Aristotle's works—his predicaments, *peri hermenias*, *elenchi*, *analytici*, *priores*, *posteriores*. His last question is an *diffinientem necesse sit scire omnia*. P. 473. According to his commentator, one object of Scotus was to distinguish between the *ens reale* and the *ens rationis*—God, angel, man, knowledge, colour, thought, lines, &c. were *entia realia*. The *ens rationis* is that which has no

ties had their advocates and their antagonists in England as well as on the Continent. But the perpetually enlarging stream of experimental know-

being *extra animam*, as a chimera, a golden mountain, &c.—It is impossible to read these works of the schoolmen without feeling them to be but new modifications of the works of the Arabian metaphysicians. Avicenna, Averroes and Al Gazel, go as deeply and as acutely through all the subtleties of the *ens* and the *esse*, and the categories, as Duns Scotus or Occham. Indeed the dispute between the Universalists and the Realists began from the Arabians; for I observe that Al Gazel considers at some length the division of being, into universal and particular. In this he discusses one of the questions of Duns Scotus, whether *plures homines sunt unus homo*—whether many men are one man. They who remember the discussion in Scriblerus, on the universal Lord Mayor, may like to know how an Arabian puts this knotty point.

“Some persons, hearing what we say, that all men are one in humanity, and all blackness one in blackness, have thought that universal blackness may be something from which any thing may be; and that an universal man is something; and that an universal soul is some being, one in number, and existing in all nominalibus—as, one father in many sons, one soil in many fields.

“This is the first error; for if the universal soul be one in number, and be actually in Peter and John, and others; and Peter were wise and John foolish; it would follow that one soul may be at the same time skilled and ignorant in the same thing, which is *inconveniens*.

“So if an universal animal be one thing in number, and be actually in many individuals, it would follow that the same animal may be at the same time swimming in the water, and walking on two feet, or may be running on four legs and flying in the air; which is incongruous.

“Universal being is therefore only in the intellectibus of the thing of which the *sensus est*. The intellect receives the form of man, and the certitude of it when some one individual thing is proposed to it. Afterwards if it should see another, a new impression does not take place, but remains the same as before—so if he saw three or four.

“Men, singly taken, do not differ from each other in any way in humanity. But if he should afterwards see a wolf, then some *quidditas*, and another image (*depictio*) different from the first, would be made in him.

“The universal, therefore, so far as it is the universal, exists in the mind, not in the individuals, for in nature there is no

ledge destroying the Aristotelian system and all its controversies, at length banished both the upokeimenon and the predicaments, the Realists and the Universalists, for ever from human favour.

The discovery of the Pandects of Justinian at Amalfi, in 1137, and the school of civil law, opened at Bologna, which was in such reputation in the twelfth century, that Becket and other Englishmen went to study there, assisted to improve both England and Europe. The Institutes of Justinian contain a fund of jurisprudential wisdom, the most sagacious produce of the Roman intellect, which imparted no small improvement to the imperfect moral reasoning of the middle ages.

Our clerical chancellors were usually proficient in this study; and it is not unreasonable to ascribe some portion of the high and strict rules of equity which have prevailed in the English Court of Chancery, to the ancient study of the Roman Pandects.³³

In this review of the History of

England, from the middle of the eleventh century to the close of the thirteenth, we have seen the national mind emerging progressively from inertness and ignorance, to strength and activity, and to a curiosity disdainful of limits, and striving even to pass the *flagrantia menia mundi*. In the next period, we shall see it advancing still more successfully to original poetry, rational theology, true science, and sound natural philosophy. But enough has been already stated to shew, that the history of England, from the period of the Norman conquest, is the history of its continued improvement; and we shall find hereafter, that in the succeeding periods, although the progress was diversified in its objects, and more diffused in its extent, yet that it never became either stationary or retrograde. The improveability of human nature is strongly displayed in the course of British history, from the accession of the Conqueror; and there is nothing in the present appearance of society to induce us to despair of still nobler results in the ages that are to revolve.³⁴

MISCELLANEOUS COMMUNICATIONS.

Essay on the different Effects of a similar Education.

Mar. 30th, 1815.

Cur alter fratrum cessare, et ludere, et ungi,
Præferat Herodis palmetis pinguibus; alter,
Dives et importunus, ad umbram lucis
abortu

Sylvestrem flammis et ferro mitiget agrum;
Scit Genius, natale comes qui temperat
astrum.— HOR.

IT would seem that the ancient Heathens could no otherwise ac-

count for the diversities of temper and pursuit in children of the same family, than by referring them to the influence of the guardian deity, who was supposed to preside over every person's birth and to regulate his fortunes. The immediate causes of the variety, are, in truth, not easily ascertained; though the fact itself be sufficiently notorious.

Observe two persons who passed their infancy, and, it may be, a por-

universal man." Al. Gazel. *Logica et Philosophica*, Venice, 1506.

Our modern doctrines on abstraction have not quite set these points to rest; for it is not yet fully settled, whether what are called abstract ideas, be any thing more than generalizing terms. But, lo! the Nominalists and Realists again!

³³ There were lectures on the civil law before this period in Normandy; but probably on some imperfect abstracts of the Institutes. Bologna was so jealous of her knowledge of them, that an oath was exacted from the public lecturers there, that they would not teach law out of Bologna. Murat. Ant. Ital. 893—910.

³⁴ With the views of Madame du Stael, on the progress of the human species, I cordially coincide. An attentive consideration of history has long led me to this conclusion. I differ with her on some of her reasonings, but fully concur in her result, and with this qualification would strongly recommend to my readers the eighth chapter of her "*Litterature considérée dans ses rapports avec les Institutions sociales*," P. 182—211. Let me not omit this opportunity to compliment her sex and country on their possessing a writer of such a powerful mind and originality of thought and observation. She is a striking instance of the progression for which she so eloquently contends.

tion of their youth, under one roof and in nearly the like circumstances. To say nothing of the opposition in the state of their minds, as to vigour and attainments, how contrary are their dispositions, tastes, and moral character! This man is mild and gentle: that, passionate and impetuous. The former has a turn for active, the latter, for retired, life. One is frank and ingenuous, the other, sullen and reserved. And the difference extends to qualities and habits which are of yet higher moment.

Though, in general, a similar education may be expected to produce similar results, yet the exceptions are numerous and striking. In attempting to assign the principal causes of them, something, I presume, should be allowed for a *difference in the constitutional disposition of different individuals*. I cannot otherwise explain varieties in talent, inclination and character which make their appearance at a very early age, and have a mighty influence upon the situation and happiness of men. Who, indeed, shall limit the power and wisdom of the Creator? Who will venture to say that it was neither possible nor fit for the members of his human family to be formed with some original diversity in mind? A little reflection may convince us of the error of this sentiment. By what reasoning do we prove that the objects around us, bespeak a skilful, designing cause? Is it not this—that, while they denote unity of purpose, they exhibit a variety in means? *That unity destroys the supposition of chance*; since chance is infinitely capricious and irregular: *that variety excludes the idea of fate*; since fate is one blind, undeviating impulse. Why then should not this argument be applied to the characters of men as much as to the rest of the works of God?

But, while the different effects of what is called a similar education may in some measure be accounted for from a constitutional difference (with the seat of which, nevertheless, and with the manner of its operation, we are not distinctly acquainted), the fact before us admits of further and yet more satisfactory explanation. Although it be true that, in the sense which I have stated, God distributes to men their peculiar gifts, still, much of the difficulty remains unsolved:

for, could it be completely removed by this consideration, the uses and the power of education would indeed be limited. Besides, if all or most of a man's habits, both moral and intellectual, be mainly attributable to predispositions in his constitution of body and mind, I see not how we can resist conclusions which are equally at variance with observation and experience, with the divine perfections and government, and with the tenor, discoveries and declarations of the scriptures. Physiological systems and hypotheses invented for the purpose of illustrating mental phenomena, ought to be viewed with the utmost caution.

Most of those who speak of the different effects of the same education, use the word *education* in too confined an import, and often keep out of sight the first impressions made upon the infant's senses, the earliest bias given to his faculties. Nor do they include in this term the whole course of discipline to which the rising generation are subjected before they arrive at their maturity.

Education may in some great features be alike, and in many others, which are less prominent, be entirely dissimilar. From the moment of his birth, a child seems capable of being influenced by surrounding persons and objects; and I am satisfied that his temper is formed in no slight degree by the dispositions and manners of those who receive him in their arms. If the countenances of his attendants beam with unfeigned affection and benignity, he reads these qualities in their looks: he is sensible to the glances and the accents of kindness: and, in common, he reflects these properties. But if he behold those to be about him who give unconscious signs of a want of generosity, or of mildness, or of sincere regard; and, still more, if he be treated with caprice and needless severity and harshness; he soon becomes the slave of his humours and passions, practises deceit, when his understanding dawns, and is cold, distrustful and suspicious.

To imagine that children are in no sense and degree the proper subjects of education till some few years after they have come into the world, is a gross and dangerous mistake. In the existence or the absence of the efforts

of education from the very first, and in the nature and direction of them, the future character of the young, or, more strictly, their future happiness and misery, will be involved. And while it is erroneous to conceive that education can begin too early, it is scarcely less so to presume that, in respect of the parent's lessons and discipline, it should soon cease, or that it should not comprehend a much larger portion of life than the age of childhood.

Thinking persons will acknowledge that no period is so hazardous to a man's principles, character and conduct as the interval between his quitting his father's house and his obtaining a settlement in the world. Now the situation in which most young people are placed after they have passed through scenes of elementary instruction, are extremely different: for which reason there is frequently a like difference in their habits; even though they spent their first years together, and were then submitted to much the same course of treatment. When they go from home, one has one set of companions, and another has another; this is under influences to which his former associates remain strangers; and hence their tastes, pursuits and acquisitions have an answerable variety. During this period the characters of men are perhaps more powerfully formed than in any other stage of their mortal being.

If these considerations are undisputed, it follows that superficial observers often imagine an education to be similar which ought not to be so denominated, and that, in proportion as the education of any two men is *really* similar, the difference in its effects is not so extensive and important as may usually be supposed. Happy would it be were parents, and those who fill the place of parents, practically attentive to this truth in the situations which they choose for their offspring between the ages of youth and manhood!

Let it further be remembered that *the power of external circumstances upon young and tender minds, is next to irresistible.*

Before the full establishment of the habits, such minds are susceptible of impressions from every object: and this law of our nature operates, in many instances, long after the young

are released from the authority of parents and teachers and masters. A fact so obvious should be taken into the account when we are estimating the influence of education. To the rising generation it suggests, at the same time, a warning of infinite importance. It is not sufficient that they are, as the world terms it, *well-disposed*: it is not sufficient that, in their retired hours, they recollect a parent's pious admonitions. They are not safe without a wise and successful regard to the choice of companions and to the description of the scenes where they meet them. Ruin awaits the youth who too confidently relies on his ability to preserve himself pure amidst surrounding irreligion and licentiousness. He who ventures to the utmost boundary which divides vice from virtue, will be carried, by subtlety or force, into the camp of the enemy, and pay the forfeit of his dearest interests. I was forcibly reminded of the correctness of this reasoning on reading of a young man* who, merely as the consequence of going, clandestinely, from his father's house, to a spot on which he ought never to have set his foot, was betrayed into the aggravated crimes of robbery and murder, for which his far guiltier accomplice satisfied with his life offended justice. Here was a case, alas! no solitary case, of one who, because he had made a single, and, as he would consider it, a slight, departure from the road of obedience and industry, in a word, because he did not weigh *the influence of situation*, was drawn into the most fatal snare! With such examples before their eyes of the power of circumstances over character, let no persons say that the varieties in character are inexplicable: let no persons wonder that the effects are different where, after all, the causes are not, and cannot be, substantially, the same.

Of the influence of situation upon mental taste, two examples are thus recorded by Dr. Johnson.†

"In the window of his [Cowley's] mother's apartment lay Spenser's Fairy Queen, in which he very early took delight to read, till, by feeling

* He was admitted King's evidence against his companion at the Lent assizes for Surrey, in 1814.

† Works, vol. ix. 2.

the charms of verse, he became, as he relates, irrecoverably a poet. Such are the accidents which, sometimes remembered, and perhaps sometimes forgotten, produce that particular designation of mind, and propensity for some certain science or employment, which is commonly called genius. The true genius is a mind of large general powers, accidentally determined to some particular direction. Sir Joshua Reynolds, the great painter of the present age, had the first fondness for his art excited by the perusal of Richardson's treatise."

To these instances that of Ruhnken may, I think, be added. This illustrious classical scholar was destined by his parents for a divine. Being placed, nevertheless, under the care of a schoolmaster who greatly excelled in a knowledge of the Latin tongue, the pupil formed an inextinguishable desire of applying himself principally to the study of the Greek and Roman authors: and his subsequent introduction to Hemsterhuis, decided his choice, and laid the basis of his high attainments and reputation in philology.*

The difference in the effects of an education regarded as similar, may, in part be attributed to some difference in those *subordinate* principles of conduct which men propose to themselves, and by which they are actually governed.

General principles, undoubtedly, have much value in their place: yet perhaps they exert less influence upon the character than those rules which may be styled a detailed application of such principles. Much of the moral and religious education of the bulk of mankind, consists, so far as *precept* is concerned, in nothing more than the repetition of general maxims; unattended by the habit of causing them to bear upon real circumstances and individual experience. Consequently, they are often applied at random, in a vast variety of ways, according to the several feelings, understandings, tastes and caprice of men. Hence the effects of an apparently similar education are represented as different; while, in truth, the very generality of the instruction communicated, has assisted the diversity.

* Vita, &c. Auctore D. Wytenbachio, sub. init.

In the Memoirs of the Life of Dr. John Jebb† I have met with some admirable *specific* directions which he laid down for his behaviour, as well as rules, not less praise-worthy, for his conduct in the exercise of the medical profession. He who reads them will instantly discern the difference between general and subordinate principles: and were such the prevailing maxims on which men acted, we should no longer have to lament that the varieties of human character exhibit so much of what is mean and vicious and disgusting.

N.

SIR,

Jan. 29, 1815.

IN your last volume [ix. 501.] a Sonneteer condole with Bishop Burgess for having lived "an age too late." I have just met with a proof of this in Dr. William Nichols's "Defence of the Church of England," published in 1715, and to which Mr. Pierce replied. The author, disproving an unjust imputation of "Socinianism" fixed upon his church by Owen, and other very orthodox non-conformists thus concludes:

"And not only our clergy, but the supreme powers of the kingdom give no quarter to Socinianism. For while they have indulged other sects in the free exercise of their religion, they have by an express law forbid Socinians to have any ministers, churches, sacraments, assemblies, or any religious exercises whatever, in their own way." P. 175.

If Dr. Nichols correctly stated the legal condition of those nonconformists who were expressly excepted in the Act of Toleration, of which there can be no doubt, how flattering was the representation of the benefits derived from that Act as described by Burnet, in 1689, even if we forget, for a moment, the obligation on all nonconformists to subscribe the *doctrinal* articles. Calamy, in his additions to Baxter (i. 455,) says, "On Nov. 16, 1689, the Rev. Bishop of Sarum gave an excellent exhortation to peace and union, in a Sermon, preached at St. Lawrence Jewry, on Acts vii. 26." He adds, "'tis pity it should be forgotten." I cannot help subjoining that, for the credit of the Bishop's accuracy, and the historian's discri-

† Pages 124, 125, 135—138.

mination, 'tis pity the following misrepresentation, in that sermon, quoted with approbation at p. 457, cannot now be forgotten.

"God be thanked for it, that there is an end put to all persecution in matters of conscience; and that the first and chief right of human nature, of following the dictates of conscience in the service of God is secured to all men among us; and that we are freed, I hope, for ever, of all the remnants of the worst part of Popery that we had too long retained, I mean, the spirit of persecution."

If this prelate supposed, which is scarcely possible, that no unbeliever could be conscientious, he well knew there were *Christians* then in England unprotected, or rather marked out for persecution, by the Toleration Act. It is indeed discreditable to the memory of Burnet, a man of such public life and talents, that he has recorded no where in the history of this period a strong and unequivocal testimony against persecuting statutes, which disgraced as well the friends as the enemies of the Revolution, or rather peculiarly disgraced the former as exhibiting the speech of Jacob with the hands of Esau.

IGNOTUS.

*Additions to the History of the War-
rington Academy.*

Dublin, March 15, 1815.

NO. 244. (ix. 526.) John Leland Maquay, Dublin, C. second son of an eminent sugar baker in his native city, which business he followed for some years, but has latterly retired. He is a director of the Bank of Ireland, and has made himself useful by his assistance at many charitable institutions. He is grandson of the late Rev. Dr. John Leland, whose "View of the Deistical Writers" and other works are so well known and appreciated. He is a member of the Protestant Dissenting Congregation assembling in Eustace Street, Dublin, and has been of essential service to the different funds belonging to that congregation, by recommending a mode of annual examination which has been latterly adhered to.

No. 257. [ix. 528.] Boyle Moody, D. Newry, long since dead.

H.

Plymouth Dock, Feb. 6, 1815.

SIR,

BEING a warm admirer of the late venerable Dr. Priestley's talents and virtues, nothing has afforded me so much pleasure this great while as an intimation given in one of the notes annexed to the memoir of this excellent man in the last number of your improved Repository,—that "a plan is now in contemplation, for publishing by subscription, the whole of his works, except the scientific." I shall look forward with earnest solicitude to the period when it shall be brought to maturity. As we have uniform editions of the works of a Bacon, a Boyle, a Newton, a Locke and a Lardner, I have long wondered that the works of a Priestley, (who was very little, if any thing, inferior to these glorious luminaries of our island,) have been suffered to remain in their original unconnected state. The measure under consideration, if carried into execution, will do lasting credit to the promoters of it, will be hailed with sincere pleasure by the Doctor's numerous and increasing friends, and will be a noble monument of the industry, profundity and piety of his genius. I consider it perfectly right to print an edition independent of his *scientific* works; but I humbly submit the propriety of printing the *whole* of these also, if subscribers enough can be procured to cover the expense, immediately after the completion of the former part; and as many persons who dislike the Doctor as a theologian, highly value him as a philosopher, his scientific works, though printed uniformly, should be complete, and at liberty to be purchased alone.

The first volume, in my opinion, should contain the memoir written by himself and continued by his son; and I should be happy to see the latter period of his life, from the time of his settling near Birmingham, more fully elucidated. There are, no doubt many of the Doctor's private letters in the hands of his friends; and as those submitted to the public by Mr. Belsham, in his excellent *Life* of his pious friend, Mr. Lindsey, are very interesting, a judicious selection incorporated into the present work would prove a treat highly acceptable. I beg further to suggest the utility of subjoining notes to such par-

Letter of Remonstrance to Dr. Stevens.

sages in his early treatises with regard to which, after further inquiry, he saw reason to alter his opinion; also to throw additional light wherever it may be wanted; and to correct such errors, as from haste, inadvertence, or other causes the Doctor may have fallen into. In regard to his Chemical works, I think it would be advisable to notice the corresponding terms used in the improved nomenclator, and to state the nature of the differences between the *new* and the *old* systems: also, to annex to his Histories of Electricity and of Vision, Light and Colours, a compendium of such discoveries as have been made in these branches of philosophy since the histories were composed.

Humbly submitting these considerations, I remain, yours, &c.

S. G.

*To the Rev. Dr. Stevens, Lecturer,
St. Margaret's, Westminster.*

REV. SIR, *Feb. 20, 1815.*

IN a volume of Sermons published by you last year, upon our duty to our God, our neighbours and ourselves, there are these words, Ser. I. p. 27.

"Infidelity is a want of faith, it is either an absolute departure from the living God, in a total disbelief of his revelations, or a refusal of assent to the Divinity of Jesus Christ; and consequently to his being the all-sufficient and meritorious atonement for the sins of mankind; this fatal delusion arising from pride of heart and the LOVE OF SIN, strikes at the very root of all that is sacred in religion and morals."

I will not, Rev. Sir, follow you through the three succeeding pages (truly a dismal journey without glimmer of Christian charity to cheer me on my way) but confining myself to the above passage; I will ask, what do you think will be the feelings of the charitable and virtuous part of your subscribers, when they learn that they have contributed their mite towards spreading this dark account of thousands of their fellow-creatures, amongst whom, there is a fair proportion of both sexes, and of all ages, who faithfully fulfil all the duties of domestic life; and that there are to be found in their number, good neighbours, loyal subjects, upright senators, fair trading merchants, honest,

industrious, contented mechanics, and start not when I add Rev. Sir!!! Faithful labourers in the vineyard of Christ.

What will be the grief of those Reverend Fathers of the Church who find that they have subscribed to a book which stigmatizes as *proud of heart*, and *LOVERS OF SIN*, those who rest all their hopes of being accepted by God upon their strictly believing the doctrines, and following the example of Jesus Christ? and what will be their opinion of that shepherd, who instead of leading his flock into fertile meadows of charity and truth, brings them to batten on the filthiest weeds of malignity and error?

You cannot, Sir, have in view the Christian hope of removing our *fatal delusion*, because you must be aware, that abuse may disgust, but cannot convince.

Whatever then may be your motive for thus holding us up as objects of abhorrence to our Fellow-Christians, prudence alone might have dictated to you, that unworthy means generally defeat their own intent—and past experience might have taught you, that the use of unfair weapons by some of your predecessors, has excited a suspicion, that they found more noble means of defence, unable to support their cause, that abuse was only resorted to, when argument had failed.

I bid you farewell, Sir, with a fervent wish for your increase in Christian humility; for although I cannot think so malignly as to suppose, that you have fallen into error from a LOVE OF SIN, yet am I reluctantly obliged to say, that by presuming to judge your fellow-creatures, you have acted in direct contradiction to *God's commands*, and thus too plainly indicated your *pride of heart*.

VERAX.

SIR, *Feb. 11, 1815.*

ACCIDENTALLY meeting with the Monthly Repository for January last, I was particularly pleased with a communication, entitled "Reasons for rejecting the Theological System of Calvin." Now, though I have long had a strong bias to the system, supposing it bottomed on Christianity, yet the first part of your correspondent's essay has made me doubt whether, as he says he shall

prove, the Calvinists have not misinterpreted St. Paul, and considered the Almighty less as a parent than as a judge. But I must recommend to him the very judicious advice of Mr. Frend, in his letter on the Atonement, [ix. 33.] to confine himself to scripture authority alone. Nothing else will have weight with me; for, I conceive it to be quite foreign from the question, whether moral responsibility exceed the measure of ability, or whether the measure of punishment be proportioned to the degree of guilt; the question must be determined by a fair and just interpretation of scriptural language alone; and if Calvinism be the doctrine of scripture, correctly understood, however repugnant predestination and election may be to our reason and moral feelings, we as Christians are bound to yield an assent, and to act accordingly. I am, Sir, *A Member of the Established Church.*

Reasons for rejecting the Calvinistic Theology. No. III.

(Concluded from p. 24 and p. 141.)

Blackheath, April 3, 1815.

7. **I**T is fundamental in the Calvinistic system that, to maintain the authority of the divine law unimpaired, it is necessary that there be no mitigation of the penalty annexed to violation. This penalty is suffering, and, the guilt of offence being infinite, the penalty must be the same. But though mitigation of penalty is impossible, it is said, that a transfer may be made, without injury to the authority of the law: the innocent may be substituted for the guilty, and, by enduring the penalty, satisfy the demands of justice: that there may be no mitigation of sentence it is necessary that the punishment be infinite, and such punishment was inflicted upon the Saviour of men.—He must therefore be such a being as could experience infinite pain in a limited duration, or the sentence of the law was not executed. Admitting then that his nature was compound, God and man in one being, was it the man or the God, the finite or the infinite mind, that suffered? It is, I believe, admitted by orthodox divines, that human attributes were not destroyed by the union of the human and divine natures. The human mind therefore, (supposing two minds to constitute one person) having no such

attribute as infinity, could suffer infinitely only by the period of suffering being infinitely prolonged: but the sufferings of Christ were not so prolonged; and therefore there was a mitigation as well as transfer of penalty, and guilt, said to be infinite, was not expiated by infinite suffering. Thus the Calvinistic tenets are not consistent among themselves. They make it necessary, that the punishment of sin be infinite, and that it fall upon either the offender or his substitute; yet it cannot be maintained without contradiction, that such punishment was inflicted upon the man Christ Jesus; the God therefore was the subject of punishment, a supposition both impious and absurd. It may be said, that there was a compensation for the deficiency of punishment in the dignity of the sufferer, who was the Son of God, and truly God as well as man; but this is not the system; for the most approved theologians, both conformist and non-conformist, agree in declaring, that the curse of the law, the wrath of God, or the punishment of sin, was visited to the utmost upon the head of the great victim; and if this be not maintained, it cannot be denied that there was a remission of penalty from infinite to finite, and that this was done in consideration of the dignity of the substituted victim without injury to the authority of the law. But if justice could so far relax in its demands, as to accept a substituted victim and a mitigated penalty, from respect to the greatness of the sacrifice; to the human understanding there exists no reason, that, in consideration of the dignity of the intercessor, an intercession without the satisfaction might not sustain the authority of the law: both cannot be consistently maintained, for when justice is satisfied it is plain that intercession, which is an appeal to clemency, is precluded. How then does it appear, that in the Calvinistic doctrine of Atonement, justice relaxing in none of its claims, and mercy extending forgiveness in consistency with the rigor of justice, are displayed, not in mysterious but manifest union, to the understanding and admiration of men and angels? And yet this display is declared by the orthodox to be the great end of the Christian revelation, and that which more than

every other doctrine gives efficacy to the preaching of the gospel. To oppose reason to such declarations has been and still is condemned, as temerity and profaneness; but the accusation ought rather to be laid against the bold theologian, who imagines divine proceedings, and finds infinite wisdom in his own imaginations.

8. According to the system, which is called evangelical, though exclusion is a grand feature in it, the offering of Christ was of sufficient value to have expiated the guilt of all mankind, in perfect consistency with divine justice, for its value was infinite. If, then, by the decree of God the atonement was made but for a portion of that guilt, and salvation obtained but for a part of the race, the limitation was not demanded by justice. If it was just to save a part, an equivalent to the penalty being paid, it could not be unjust to save all, an equivalent being paid for the guilt of all. But the sacrifice was an equivalent; for it was of infinite value: justice therefore did not forbid that it should expiate the guilt of all mankind. On the contrary, if justice had a voice at all in the dispensation, its decree must rather be, that there should be no difference in treatment, where there was none in moral condition. All, it is said, had sinned both in Adam, and in their own persons; and since the latter is made a consequence of the former, if different degrees of depravity exist, the cause of the highest as well as the lowest is not in themselves, but in the law which suspended the moral quality of the species, each and all of them, upon the single act of the first man. If, therefore, equitable treatment is the dictate of justice, a universal, and not a partial atonement should be the order of justice. Was, then, the limitation the demand of mercy? Mercy could not forbid an extension of benefit, which even justice might allow. But goodness, proposing the advantage of all rational being, decreed, that the atonement should be exclusive. This is gratuitously said, like many other dogmata of the metaphysico-theological school of American divines. No such proposition, direct or implied, can be found in the scriptures of the Old or New Testament. In them it is maintained, that God is infinitely just and good; and

that these attributes are displayed in his conduct towards man; no where are we referred to other words for the elucidation of God's moral government of this world. The Athenian altar, inscribed to the unknown God, would well become those worshippers, who can find no consistency between the attributes of God, and his dispensations to man, but in supposed explanation, derived from a presumed connexion between our world and worlds unknown. But the God, whom they ignorantly worship, the gospel has declared to us; and instead of sending us through universal being, of which we know nothing, to learn what God is, it has, (if I may use the phrase) domesticated our thoughts of God, calling him the Father of all the inhabitants of the earth, who will deal without respect of nations or persons, that is, equally, with all his offspring. It is the task of the preacher of a gospel of exclusion to reconcile this scriptural, and truly evangelical view of the divine character with his doctrines of universal depravation and partial regeneration, of infinite satisfaction and limited expiation, of the distribution of eternal life and happiness to one, and of interminable misery to another of two human beings, alike the creatures of God, and in the same moral condition, whether of merit or demerit, and equally objects of the severity or mercy of God. Did, then, the holiness of God require, that the expiatory offering should be made but for a part of the human race? On every definition of holiness it would be a contradiction to affirm, that holiness required the perpetuity of sin and guilt and misery, of which justice allowed the extinction. It remains then that the exclusiveness of the dispensation be resolved into an attribute, which, being put in the place of goodness and justice and mercy and all moral attributes, would, in every thing but theology, be called tyranny (*sic volo sic jubeo*, &c.), but for which, orthodox divines have found a name, less offensive in sound, which, having (like many of their terms,) no place in revelation, carries on its very face that it was fabricated to serve a system; and the name is sovereignty. This is the fountain, which shall supply the river of life, and feed the lake of fire for ever to

two classes of beings, whose moral condition was so precisely the same in the view of truth and justice, when such dread difference of destiny was determined, that, if an interchange of destinies had been made, and each had been substituted into the proscription or election of the other, the destination of the classes would still equally afford a display of the perfections of God. But this is not Christianity, and they who preach such things are not preachers of the gospel; for their doctrine is in direct opposition to the assertion of divine attributes in the Old Testament, and the re-assertion of them in the New; in both which, the sovereignty of their theology is so far from being made the law of the divine conduct, that God is every where declared to be a righteous ruler, a just judge, and a merciful Father in his relation to all his creatures.

Lastly. Standing upon this isthmus of time, by the light of revelation we have views into vast eternity—but what views, if the Calvinistic tenets be true! We contemplate the entire race of man in their ultimate condition and final abodes, one part in the possession of immortal happiness, the other in the regions of torment and despair, immortal too. With fear, and trembling, we ask, had these all one common nature? Did they proceed from the same progenitor? Were they alike by his offence plunged into depravity and guilt? Did they commence their brief existence on earth under the same aspect of divine wrath or mercy; and, having travelled over the short space of human life, a space which loses magnitude, and dwindles into a point in comparison with endless duration, are they fixed in eternal existence with such a fearful opposition of state, the one secure of being and happiness for ever, the other chained to existence and consigned to misery? Whence, Oh! whence, this issue of the works of God? What power could thus obstruct and over-rule the designs of an infinitely good and powerful being in his creation? What could stamp upon the meanest portion of his works (if any thing be mean which God has made) an indelible blot, a curse that shall vitiate, and desolate for ever? What answer shall be made on those principles which are said to be evan-

gelical?—that salvation was offered to all?—But is there benefit, or rather is there not mockery in the offer of a healing draught to the hand, which has no power to accept? And I appeal to those who know the system best, if it does not teach, that no man can embrace the offers of mercy till he has received the power by special, predestined, divine communication. The answer is therefore evasive, if it is intended to shew that the gates of heaven are open to all men, and that it is in the power of all to enter. Believing that the opinions which have been reviewed are not doctrines of revelation, but unhallowed inventions of men, which have been suffered for a time to usurp the place of sacred truth, had I the tongue of angels I would employ it wholly, in calling upon the Christian world, and the teachers of Christianity in particular, to examine, and re-examine the sacred pages, to avail themselves of every aid which biblical criticism can afford them, to compare the comments and illustrations of men of every Christian name, however popularly odious some names may be, in short, to omit nothing, which may save them from the awful responsibility, of even inadvertently transforming the bright image of God in the gospel into the most appalling distortion of human superstition.

J. M.

SIR,

March 19, 1815.

IN the 4th volume of Dodsley's Collection (p. 207.) I accidentally opened on the "Verses written at Montauban, in France, in 1750, by the Rev. Mr. Joseph Warton," the late learned Master of Winchester. The poet thus apostrophizes a river, probably, till then, *unknown to song*.
Tarn, how delightful wind thy willow'd waves,
 But ah! they fructify a land of slaves!
 In vain thy bare-foot, sun-burnt peasants hide,
 With luscious grapes yon' hill's romantic side;
 No cups nectareous shall their toils repay,
 The priest's, the soldier's, and the *fermier's* prey.

The poet was a Protestant Priest and certainly not disposed to calumniate kings. Yet, according to this competent observer, sad was the condition of the French peasantry under

the paternal government of Louis XVth, surnamed by court flattery, *le bien-aimé*, the well beloved. They were, then, it seems, at the mercy of a soldiery, who acted under the influence of priests, and at the command of revenue exactors. Such a condition might well justify the exclamation which soon follows the verses I have quoted:

Be warn'd, ye nations round; and trembling see

Dire superstition quench humanity.

I have, in lively recollection, a different condition of the French peasantry, to which they attained under the republican and imperial governments, and which you described (p. 72.) from Mr. Birkbeck's Journal, as he found them on the fall of Napoleon, who seems, as Waller said of the Church of England, to have "a trick of rising again." From such capable inquirers and credible reporters, as Mr. Birkbeck and his fellow-traveller, Mr. Flower, we ascertain one mighty and incalculable benefit, resulting from numerous evils, while we lament to think *what havoc does ambition make!* I am, I trust, as little inclined as any one to excuse that vice which a poet celebrates as

The glorious fault of Angels and of Gods, though I am not so heedless as to overlook the royal and imperial *Deliverers of Europe*, who, by their own projects of partition and aggrandizement, have sanctioned the worst practices they justly charged on Napoleon.

Now my pen has rambled into France, give me leave to relate what occurred to me yesterday, after listening to the extraordinary rumours of the day, the theme of every tongue. I designed to amuse myself with the *Henriade*, when the lines which first presented themselves were the following, in the 3d Canto.

La France dans son sein vit alors deux Monarques.

L'un n'en possédoit plus que les frivoles marques;

L'autre portant par-tout l'espérance et l'effroi,

A peine avoit besoin du vain titre de roi.

This adventure reminded me of the classical divinations called *Sortes*, though by them the inquirers always sought and sometimes, as in the instance of Charles I. and Lord Falk-

land at Oxford, anticipated their own future fortunes. I thus translated the lines:

France saw two Monarchs in her land, that day,

By one possessed, the pow'rless forms of sway:

Before the other, Hope, or terror came, He scarcely needed a vain, royal name.

The characters here contrasted by the poet were the short-lived hero, Guise, and Henry III who procured his assassination, and as a just retribution, soon perished, in his turn, by an assassin's knife. The Antitypes of Guise and Valois in this eventful day, Big with the fate of *Gallia* and *the world*, are too obvious to require a description.

IGNOTUS.

"Hard names, such as heretic, schismatic, blasphemer, which are so frequently bandied about in controversy, not only imply ill-temper, but are also an assumption of infallibility; that arrogance, which is wholly inconsistent with Christian virtue, and which the Reformation has in vain put down in a visible head of the church, if it be suffered to grow up in the mind of every individual believer. Let us, on all sides, but feel persuaded that we may be wrong, and we shall readily admit that our opponents may be right. Let us judge ourselves faithfully, and we shall judge others charitably."

Aspland's Plea for Unitarian Dissenters. 8vo. 1813. pp. 92, 93.

SIR,

March, 1815.

I WAS much surprised to see that a great champion of civil, and I had always thought religious, liberty, Mr. B. Flower's Answer to Chiron and Thomas, [pp. 92—95.] respecting the persecution of unbelievers,—and I wish to refer him to the extract I have chosen for my motto, which particularly struck me on first reading it, and I marked it at the time, and if Mr. F. is of my opinion, I cannot think he can reconcile his frequent use of the word *Infidel* as an invidious term, (in which sense he certainly does use it) and which at best is an obscure and indefinite term: Dissenters are *Infidels** to the Church of

* I mean in the same way that unbelievers are called Infidels, as being unfaithful to the religion of Christ, but I think that term much more applicable to

England, Protestants are Infidels to the Pope, and Christians are called so by the followers of Mahomet, &c. &c.

Mr. F. says, "the whole of the matter, and which has occasioned all this lamentable wailing is, [that] in the course of half a century some two or three miserable individuals, whose ignorance or wilful misrepresentation, whose abuse and ribaldry, when attacking Christianity," &c. Now, Sir, if a man is imprisoned unjustly in Newgate for two years, and pays a fine of 100*l.*, I think it is great cause of lamentation, though it may happen but seldom, and that man who does not deeply lament it can, I think, know but little of the true spirit of Christianity: as to their being *miserable* men that is a stronger reason for taking their cases up.

I should be glad to know whether a certain gentleman did not think it cause of wailing when he was in prison for what, I suppose, some persons would call his "ignorance or wilful misrepresentation," his "abuse and ribaldry" of Mr. Pitt's administration.

I think, Sir, that Mr. F's. letter will give countenance to what has often been said by unbelievers, that all Christian sects will persecute when they are established and have the power to do it. By the manner in which a text of scripture is quoted at the end of his letter, with the word *sure* in italics, he in my opinion lays a direct claim to infallibility; there are very many persons who think themselves *sure* of the doctrine of the Trinity, others of Transubstantiation, so that those who cannot, agreeably to my motto, feel persuaded that they may be wrong, nor admit that their opponents may be right, however widely different their sentiments may be, can never be free from the charge of bigotry and intolerance.

I am, Sir,

Your's respectfully,

CANDIDUS.

Book-Worm. No. XX.

SIR, March 16, 1815.

IN 1741, the date of the small volume which formed the subject of my last

those Christians who do not act up to what they believe, than to persons who do not believe in revelation.

number, [pp. 147--151.] the Roman Catholics must have been anxious to court popularity by publishing all authorities in their favour. For this purpose were annexed to the "Fifty Reasons" of Anthony Ulric, as described on the back of the title-page, "Three Valuable Papers. First. The decision of the Protestant University of Helmstadt, in favour of the Roman Catholic Religion. Second. Copies of two Papers, written by the late King Charles II. Third. A Copy of a Paper written by the late Duchess of York."

The first paper appears to be a transcript of a newspaper, called the "Post Boy—dated, London, July, 1, 1708." It thus commences:

"There being two Mails due from Holland, and the foreign news that came in with the last, being, by this time, exhausted: we shall take this opportunity to communicate to the public, the following remarkable piece, which has given just offence to most of the Protestants abroad.

"Decision of the Faculty of Divinity of Helmstadt, (a famous Lutheran University in the Duchy of Brunswick) of the question propounded on occasion of the Princess of Wolfembuttel's marriage with Charles III. King of Spain. The said question was propounded in these terms:

"Whether a Protestant Princess, destined to marry a Roman Catholic Prince, may, with a safe conscience embrace the Catholic religion."

This Princess, according to Rimus, was Elizabeth Christina, a granddaughter of Anthony Ulric. She was married in 1708 to King Charles, afterwards Emperor.

These complaisant divines reckon up the points of orthodoxy common to Roman Catholics and Protestants, "the belief of God the Father, our Creator, of God the Son, the Messiah," &c. and at length conclude, that "the most serene Princess of Wolfembuttel may, in consideration of her marriage, embrace the Catholic religion; especially considering, 1st. That she did not offer herself, nor has negotiated to be chosen; and that 'tis unquestionable, that Divine Providence has led her into that match. 2dly. That the said alliance will be most advantageous not only to the Duchy of Brunswick but also to the whole Protestant Church, and

may serve to procure the peace of all churches, so ardently wished for. Care only ought to be taken, that she make no formal abjuration, and that difficult and intricate points of controversy be not imposed upon her as articles of faith. It will be sufficient to give her plain instructions."

The professors then reply to various objections brought by Protestants against some distinguishing tenets of the Roman Catholics, and declare themselves "ever ready to answer other objections," though such controversies "do not concern the Princess of Wolfenbützel, whose business only is to continue in the simplicity of faith, which is the best. The rest belongs to the divines, among whom there are those in both persuasions, whose eyes God hath opened, so that they clearly perceive that the distance between them is not so great as is commonly said." Then after expressing desires of a more entire union they conclude, "These are the wishes of all the professors of divinity of the University of Helmstadt, April 28, 1707."

These divines might have found some authorities for the similarity between the Papal Church and Protestant Churches, especially the episcopal. But there is a modern authority of no small weight given on a late occasion by a Prince and Peer in the British Senate for a very liberal purpose, and, as appears from the debate, uncontroverted by any Peer, spiritual or temporal. I refer to the speech of the Duke of Sussex, April 21, 1812, in support of the Catholic claims. He thus points out the similarity between the churches of Rome and England.

"The greatest part of the tenets of both churches are so nearly allied, as to be considered, by other Protestant sects, as sisters of the same family, and ought therefore to be in constant harmony with each other. Though we have not the same number of sacraments, yet, except one, we observe the forms of all the others, and though auricular confession is not enjoined it is strongly recommended. And even in our Office for the Visitation of the Sick the complete absolution of the Catholic Church, translated word for word, is to be found. This same remark holds equally good with the greatest part of our Service. Their Canon Law is still, in a great mea-

sure, the rule of our judications. We have our spiritual consistorial courts, decrees and ceremonies from them. We have our subordinate church governors, our primates, prelates, archbishops and bishops, deans, prebendaries, canons, and other dignitaries; dioceses, parishes, cathedrals and common churches, benefices, tithes, perquisites, Easter dues and free-will offerings." *M. Chron.* Ap. 22, 1812. P. 2. Col. 4.

I am reminded, on this occasion of a passage in the *Life of Whitgift* (8vo. p. 105). "At his first journey into Kent" (1589) as archbishop, "he rode to Dover, being attended with an hundred, at least, of his own servants, whereof there were forty gentlemen in chains of gold.—At his entrance into the town there happily landed an intelligencer from Rome, of good parts and account, who wondered to see an Archbishop of Canterbury, or Clergyman in England, so revered and attended. But seeing him, upon the next Sabbath-day after in the Cathedral Church of Canterbury, attended upon by his gentlemen and servants, also by the dean, prebendaries, and preachers in their surplices and scarlet hoods, and heard the solemn music, with the voices, and organs, cornets and sackbuts, he was overtaken with admiration, and told an English gentleman of very good quality, who then accompanied him, (Sir Edward Hobby) that they were led in great blindness in Rome, by our own nation, who made the people there believe that there was not in England, either archbishop, or bishop, or cathedral, or any church or ecclesiastical government. But, for his own part, he protested, that, unless it were in the Pope's chapel, he never saw a more solemn sight or heard a more heavenly sound."

The declaration of King James, about the same time, has been often quoted. According to Calderwood, (p. 256) he made a speech to the General Assembly at Edinburgh in 1590, while he was a young man, and before he understood the value of the maxim, "no bishop, no king." He then said, "as for our neighbour Kirk of England, their service is an evil-said mass in English; they want nothing of the mass, but the liftings." It is, however, unnecessary to look back so far for a justification of the

Duke of Sussex, in his free and manly representation of this subject, though it is worthy of remark, that it was for such a representation that the virtuous confessor, Delaune, was persecuted to imprisonment, and eventually to death, in another age. The question is settled by the admission of the validity of ordination in the Romish Church on the part of the Church of England, which at the same time requires re-ordination of the Presbyterian Clergy, thus acknowledging that the two episcopal churches are *sisters of the same family*.

The second article in this Appendix to the Piece of Anthony Ulric, professes to represent the serious thoughts of Charles II. upon the subject of the visible church, which on the arguments commonly used by the adherents of the papacy, he discovers only in the Church of Rome. There is a story, that Charles once amused himself on this subject of a visible church, by declaring, on account of its situation, for *Harrow on the Hill*. This jest appeared quite in character, but his brother King James attests the authenticity of these papers as written in Charles's own hand, and found, one in his strong box, and the other in his closet. For this Mr. Hume, unaccountably, charges James with impolicy.

It would now appear a most trifling inquiry, in what faith such a libertine as Charles II. lived or died. Nor would any religious communion be solicitous to claim him. Yet as one effect of the union of church and state, in the person of a king, this was an object of solicitude in the days of Charles and James, and the latter, for an obvious reason, wished to have it believed, that his brother secretly lived a Roman Catholic and died in that communion: while the Protestant Clergy knew not how to give up their most religious king; for with this new title, notwithstanding his undisguised profligacy, on the re-establishment of their liturgy, they had invested Charles II.*

* "Did the King's manner of life induce the Church to inform God that he was most gracious, or full of grace? Or his devout behaviour at his seldom presence in divine service, declare him to be most religious? This King's father and grandfather's flatterers, went no higher than to

In the first volume of a collection of scarce pieces, entitled *The Phoenix*, published in 1707, there are several articles on the religion of Charles II. ending with the two papers I have mentioned. No. 9, gives "The Form and Order of his Coronation at Scoon," 1 Jan. 1651.† On this occasion, Charles was constrained to hear a long sermon, in which he was early instructed to become a persecutor, being taught that "by the covenant the king must be far from toleration of any false religion, within his dominions." Some dependence was also placed on his piety. He was told that "prayers are not much in request at Court; but a covenanted king must bring them into request." Reading the covenants followed the sermon. "Then the minister, standing before the pulpit, ministered the oath unto the king; who, kneeling, and lifting up his right hand, did swear in the words following:

"I Charles, King of Great Britain, France and Ireland, do assure and de-

flatter them, that they were bound by no laws and were accountable to none but God for all their actions; and that their subjects were bound to obey them under penalty of damnation. They never went about to persuade God they were most religious and gracious in so doing." *Coke's Detection*, 1694, ii. 126.

"A collect was drawn up for the Parliament, in which a new epithet was added to the king's title, that gave great offence, and occasioned much indecent raillery.—And those who took great liberties with him have often asked him, what must all his people think, when they heard him prayed for as their most religious king." *Burnet*, O. T. i. 183.

† We learn from Burnet, (O. T. i. 56) that the Scots had some time before prepared a declaration, in which "were many hard things. The king owned the sin of his father in marrying into an idolatrous family. He expressed a deep sense of his own ill education, and the prejudices he had drunk in against the cause of God, of which he was now very sensible. And with solemn protestations he affirmed that he was now sincere in his declaration, and that he would adhere to it, to the end of his life in England, Scotland and Ireland." The bishop adds, "The king was very uneasy when this was brought to him. He said, he could never look his mother in the face, if he passed it. But when he was told it was necessary for his affairs, he resolved to swallow the pill, without farther chewing it."

clare, by my solemn oath, in the presence of Almighty God, the Searcher of Hearts, my allowance and approbation of the National Covenant, and of the Solemn League and Covenant above written, and faithfully oblige myself to prosecute the ends thereof in my station and calling; and that I for myself and successors, shall consent and agree to all Acts of Parliament enjoining the National Covenant, and the Solemn League and Covenant, and fully establish Presbyterian Government, the Directory of Worship, Confession of Faith, and Catechisms in the Kingdom of Scotland, as they are approved by the General Assemblies of this Kirk, and Parliament of this Kingdom. And that I shall give my royal assent to Acts or Ordinances of Parliament, passed, or to be passed, enjoining the same, in my other dominions. And that I shall observe these in my own practice and family, and shall never make opposition to any of these or endeavour any change thereof.

"After the king had thus solemnly sworn, the National Covenant, and the League and Covenant, and the King's Oath subjoined unto both, being drawn up, in a fair parchment, the King did subscribe the same in presence of all."

Lord Clarendon, so often prolix is remarkably concise upon this subject. He admits that Charles signed the Covenant, on his landing in Scotland, but on the coronation which, had he been fond of the theme, would have employed many pages, he merely observes, that it "was passed with great solemnity and magnificence."*

Such, however, was the high price in *foro conscientiae*, paid by this most religious king for a crown, which the fortunes of Cromwell yet forbade him to enjoy. At length the death of that extraordinary man, raised up, as if to expose the littleness of those who are only *born* great, suddenly opened

the way for intrigues which produced the *Restoration*. To aid these projects a pamphlet was published which forms No. 15, of the *Phenix*, and contains, "Certain Letters, evidencing King Charles II's steadfastness in the Protestant religion."

The first letter is from the Princess of Turenne in France, to her Cousin Madam de Castelnaut, at London. It is dated 6th April, 1660. The Princess mentions, on a visit to Charles, "having heard him speak, with so great testimonies of piety, that she was extremely edified. He was also pleased to go to sermon at Rochel and at Rouen." The Princess further remarks, "There can be nothing added to the regularity which this Prince keeps in assisting daily, at those exercises of piety, which are kept morning and evening in his family. In a word, I bless God, because the marks of God's election are seen in him." There are three other letters from Daille, Gaches (to Baxter), and Drelincourt—Protestant ministers at Paris, containing general testimonials to Charles's Protestantism, not without a seasonable hint that the Presbyterians might possibly secure their ascendancy by now promoting the king's "return into his own kingdom and inheritance."

Yet after all

"The mask must drop, the farce must end."

No. 16 of the *Phenix*, contains, as an introduction to the two papers which have occasioned this detail, "A True Relation of the late King's Death." As the *Phenix* is no longer a very common collection, and the account has been disputed, I shall copy it verbatim.

"On Monday, being the 2d of Feb. [1685] the K. rose early, saying that he had not slept well the last night; and about 7 of the clock, coming from his private devotions out of his closet, fell down (and scarce any sign of life remaining in him for the space of four hours) of a fit of an *apoplexy*: but with the loss of sixteen ounces of blood, and other applications came again to his senses, and there was great hopes of his recovery till Thursday about one o'clock; and at five the Doctor's being come before the council, declared that the King was in great danger; and on Friday, a quar-

* Two French writers who have illustrated the British History, on very opposite principles, are equally silent upon the awful solemnities of this coronation. Father Orleans could not wish to recollect them, and Rapin, probably never met with the particulars. He only says, after Baker's Chronicle, *Le Roi fut couronné à Scone*.

ter before twelve, he departed this life. *God have mercy on his soul.*

"P. M. a C. F. [Capuchin, or Carmelite Friar] came to the D. upon the doctor's telling him of the state of the K. and told him, That now was the time for him to *take care of his brother's soul*, and that it was his duty to tell him so. The D. with this admonishment, went to K. and after some private discourse, the K. uttered these expressions: *O brother how long have I wished? but now help me:* withal declaring that he would have Mr. Hud. [Huddleston] who had preserved him in the tree and now hoped would preserve his soul. Mr. H. was accordingly sent for and desired to bring all necessities for a dying man. But he, not having the B. S. [blessed sacrament] by him, went to one of the Qu. Ps. [Queen's Priests] and telling him the occasion, desired his assistance to procure it and to bring it to the back stairs. The K. having notice that Mr. Hud. waited at the door, desired to be in private; the bishops and nobles withdrew, the D. latching fast the door, the Lords, P., B. and F. [Bath and Feversham] were going out also, but the D. told them they might stay. The K. seeing Mr. H. cried out "Almighty God! what good planet governs me, that all my life is wonders and miracles! When, O Lord, I consider my infancy, my exile, my escape at Worcester, my preservation in the oak, with the assistance of this good Father, and now to have him again to preserve my soul! O Lord, my wonderful *restoration*, my great danger in the late *conspiracy*, and last of all to be raised from death to life, and to have my soul preserved by the assistance of this good Father, whom I see, O good Lord, that thou hast created for my good!" The D. and Lds. withdrew into the closet, for the space of an hour. Then entering the room again, the Father asked the K. whether he would be pleased to receive? He answered, "if I were worthy of it. Amen, Amen." The Fa. remaining, comforting and praying with him, he said, "Father, if I am worthy of it, I pray let me have it." The Fa. said, it would be brought to him immediately, and asked his leave to proceed with the *extreme unction*. The King replied, "with all my heart." The D. and Lords assisting at

the time, Fa. H. was called to the door, where he received the B. S. and desiring the K. to compose himself to receive, the K. would needs rise (but was persuaded to the contrary) he said, "let me meet my heavenly Father in a better manner than lying on my back." But being overruled, they continue in prayer. Amongst others the Fa. repeats an act of contrition, desiring the K. to repeat it, word by word, after him. Having made an end, the K. rec'd with the greatest expressions of devotion imaginable. This being ended they go on with the prayers *de animâ*. That being done the K. desired the act of contrition to be again repeated, saying, *O Lord, good God, when my lips fail, let my heart speak these words eternally.* Amen.

"The bishops and lords enter the room again and desire the K. to remember his last end and to endeavour to make a good end. He said he had thought of it and hoped he had made his peace with God. They asked him whether he would receive; he said he would not. So persisting in extolling the Qu. and D. —said he was not sorry to leave the world leaving so good a brother to rule behind him.*"

The Protestant Jacobites and Tories were very averse to believe this Reconciliation. Samuel Wesley, in his Poems, (1743. p. 273) thus expresses their sentiments on the authority of Lady Ogelthorpe, who had held a station in the Courts of Charles and James.

Charles to no saint his dying soul commends,

*Nor owns conversion to the papal sway;
No Romish Priest, nor Huddleston attends*

With useless unction, his expiring clay.

Burnet, on the other hand, thus attests the *reconciliation*. "Cardinal Howard told me at Rome, that Huddleston, according to the relation that he sent thither, made the King go through some acts of contrition, and, after such a confession as he could then make, he gave him absolution and the other sacraments. He also

* Burnet declares, "he said nothing of the Queen nor any one word of his people." To James "he recommended Lady Portsmouth and Mrs. Gwyn." O. T. i. 608.

gave him extreme unction." O. T. i. 607. It appears farther from Burnet, that on the re-admission of the Bishops and Lords after the *reconciliation*, Bishop Ken "pressed the King six or seven times to receive the sacrament; but the king always declined it, saying he was very weak. Ken pressed him to declare that he desired it, and that he died in the communion of the Church of England. To that he answered nothing." Such was the contention for Charles, between the *Sister Churches*.

Father Orleans, on this occasion, turns the tables on the Protestants, for he gives as a reason for the *late reconciliation* of Charles, that he could not accommodate his life to the strict religion of the Catholic Church. "Il mourut dans le sein de l'Eglise Catholique où sa facilité naturelle, et la crainte de troubler ses plaisirs, l'avoient empêché de vivre." He further says of Charles. "On lui donne la louange de n'avoir jamais rien mal dit: on auroit pu y ajouter celle de n'avoir jamais rien mal fait, si ses passions lui eussent toujours laissé la liberté de suivre ses lumieres." The learned Jesuit had probably in recollection the well-known lines said to have been written by Rochester, on the door of the Royal Chamber.

Here rests our sovereign Lord the King,
Whose word no man relies on;
Who never said a foolish thing
And never did a wise one.

As to the two papers which have led me so far into the last hours of Charles II. Burnet says, "All that knew him, when they read them, did, without any sort of doubting, conclude, that he never composed them. For he never read the scriptures, nor laid things together, farther than to turn them to a jest or for some lively expression. These papers were probably writ, either by Lord Bristol, or by Lord Aubigny, who knew the secret of his religion, and gave him those papers, as abstracts of some discourses they had with him on those heads, to keep him fixed to them. And it is very probable that they, apprehending their danger, if any such papers had been found about him, writ in their hand, might prevail with him to copy them out himself, though his laziness that way made it certainly no easy thing to

bring him to give himself so much trouble. He had talked over a great part of them to myself; so that as soon as I saw them, I remembered his expressions, and perceived that he had made himself master of the argument as far as those papers could carry him. But the publishing them shewed a want of judgment, or of regard to his memory, in those who did it. For the greatest kindness that could be shewn to his memory, would have been, to let both his papers and himself be forgotten." (O. T. i. 615.)

Such was this *most religious king*, as even Burnet, in the most solemn acts of worship, must have often described him, probably not without the secret aspiration, *in this thing pardon thy servant*. The *third paper*, by the Dutchess of York, will lead into some interesting passages of English History and must be reserved to the next Number.

VERMICULUS.

SIR, London, April 13, 1815.
MANY of your readers have I dare say been gratified with the perusal of Mr. Belsham's Letters to the Bishop of London, and the manner in which our worthy friend has carried on the controversy must ensure him universal commendation. As I differ, however, both from him and his lordship in their respective statements of Unitarianism, I beg leave to give in few words my own opinion on this subject, which in fact is contained in the words of the Apostle Paul—"To us there is one God, the Father, and one Lord Jesus Christ." Every one who subscribes to this doctrine of the Apostle is, in my opinion, an Unitarian, and I cannot see upon what good grounds this title is denied to him. Mr. Belsham says, page 34, The Unitarians "reject the doctrine of the Trinity, of the creation of the Universe by Jesus Christ, of the incarnation, of the atonement, of original sin, and other popular doctrines connected with these." That Unitarians reject the doctrine of the Trinity is certain, for the belief of it is incompatible with their opinion, that there is only one God, the Father; but with respect to the other points asserted to be disbelieved by the Unitarians, I cannot assent to Mr. Belsham's statement; for there is not

one of these doctrines (except that of the Trinity) which does not find advocates among Unitarians, and I am inclined to believe, that if from the body of Unitarians were to be excluded all those who do not believe according to Mr. Belsham's negative creed, he would be left in a very inconsiderable minority. But why should we who object to the creeds of our brother Christians make ourselves exclusive creeds? If the Bishop of London wishes to increase our ranks by giving up to us all who reject the scriptures, why should we thin them by excluding from our community all who do not believe in our peculiar interpretations of scripture? I can have no objection to Mr. Belsham's statement of his own creed; but when he states it as the creed of that party of Christians to which I have been accustomed to think that I belong, I must beg leave to demur, and to protest against such an imposition of articles of faith, both because my own opinion is different and because I do not allow of any such authority, whether vested in an individual or a community. I remain, Sir,

Your's, very sincerely,
W. FRENCH.

SIR, April 12, 1815.

THERE is mentioned, in the *Saints' Everlasting Rest*, an author, on the *Intermediate State*, who does not appear in Archdeacon Blackburne's *View of the Controversy*, nor have I met with him elsewhere.

Baxter's 10th Chapter of the 2d Part (1652) is entitled, "Whether the Souls departed enjoy this rest before the resurrection." He remarks, that "the Socinians, and many others of late among us, think, that the soul separated from the body, is either nothing, or at least not capable of happiness or misery." He afterwards observes, "to say (as *Lushington* doth) that they are said to be made perfect, because they are sure of it, as if they had it: is an evasion so grossly contradicting the text, that by such commentaries he may as well deny any truth in scripture: to make good which he as much abuseth, that of Phil. iii. 12." Again, Baxter says, "*Lushington's* evasion is, that because 'there is no time with dead men, but they so sleep, that when they awake, it is all

one to them, as if it had been at first. Therefore the scripture speaks of them as if they were there already.'" This evasion, however, was no other than the doctrine of the German Reformer, as he is quoted by Jortin, *Ann.* 1518. in the case of his friend and patron, John, Elector of Saxony, who died of an apoplexy immediately on his return from the chase. "Our good Prince," said Luther, "expired like an infant, without trouble or fear: and when he awakes at the last day, he will imagine that he is just come home from the forest."

But who was *Lushington*? The name occurs once in the Catalogue of Williams's Library, in the title of an octavo volume, *Lushingtonii (Thom.) Logica Analytica*. 1650. I shall thank any of your readers for a description of the work on which Baxter animadverted, or an account of the author.

R. B.

SIR. March 31, 1815.

THE eighteen days of Napoleon which conducted him from the shore of France to resume the imperial throne, will probably, from their influence on human affairs, be ranked in historical importance with the eighteen years of his public life, which elapsed between his first command in Italy and his abdication at Fontainebleau. That extraordinary man, like every other man, is *immortal till his work is done*. As to what that work may now be, the politician and the Christian are equally ignorant, and, though from very different motives, equally solicitous.

Under these circumstances, you will probably regard the annexed paper, which I have translated *entire* from the *Moniteur* of the 22d of March, as much more than a mere political article, and worthy of your preservation. You are aware that writers for governments have cultivated with peculiar success the arts *ad captandum vulgus*, and will make due allowance for the management with which state-papers, in all countries, are got up for the information, or rather the direction of the people. I can only answer for the fidelity of the translation, which is strictly literal, so far as my acquaintance with the original and the idioms of language

would permit: I may, perhaps, have misunderstood a few nautical or military phrases.

J. T. R.

INTERIOR.

Paris, 22d March.

The Emperor, understanding that the French people had been deprived of all their rights, acquired by twenty-five years of wars and victories, and that the glory of the army had been degraded, (*l'armee etait attaquée dans sa gloire*) resolved to alter that state of affairs; to re-establish the imperial throne, which alone could secure the rights of the nation; and to remove (*faire disparoitre*) the throne of the King, which the people had proscribed because it secured only the interests of a few.

The 26th February, at five in the evening, he embarked in a brig carrying 26 guns, with 400 of his guards. Three other vessels were secured in the port. In these were embarked 200 infantry, 100 Polish light cavalry and a battalion of flankers (*flanqueurs*), consisting of 200 men. The wind was southerly and seemed favourable. Captain Chautard hoped, before day-break, to have doubled the Isle of Capraia and passed the French and English cruisers which watched the coast. He was disappointed. They had scarcely doubled the Cape St. Andre of the Isle of Elba, when the wind abated and the sea became a calm. At day-break they had made only six leagues, and were still off the Isle of Capraia and the Isle of Elba, in sight of the cruisers.

The danger appeared imminent. Most of the seamen were for returning to Porto-Ferrajo. The Emperor commanded to pursue the voyage, determining, as a last resource, to gain possession of the French shipping. It consisted of two frigates and a brig, but well knowing the attachment of their crews to the national glory, we doubted not that they would hoist the tri-coloured flag and come over to us. Towards noon the wind rose a little. At four in the afternoon we were as high as Leghorn, a frigate appeared at the distance of five leagues, under the wind, another was off the coast of Corsica, and from a distance a ship of war came, wind right a-stern, opposite the brig. At six in the evening the brig which carried the Emperor came alongside a brig,

which we found to be the Zephyr, commanded by Captain Andrieux, an officer distinguished equally by his talents and his true patriotism. It was first proposed to hail the brig and oblige her to hoist the tri-coloured flag. But the Emperor ordered the soldiers on guard to take off their helmets and conceal themselves on the deck, preferring to pass alongside the brig without being discovered, and not to demand the change of the flag unless obliged to it. The two brigs passed alongside each other. The lieutenant of our vessel, Tallade, an officer of the French marine, was well known to Captain Andrieux, and near enough to speak to him. He asked Captain Andrieux if he had any commands to Genoa. They exchanged compliments, and the two vessels going contrary courses were presently out of sight, without Captain Andrieux having suspected what a freight our vessel carried.

In the night of the 27th and 28th the wind continued to spring up. At day-break we saw a ship of 74 guns, which appeared to be making for St. Fiorent or Sardinia. We sailed on, perceiving that the ship did not appear to observe the brig.

The 28th, at seven in the morning, we discovered the coast of Noli; at noon, Antibes. At three o'clock the 1st of March, we entered the Gulf of Juan.

The Emperor ordered a captain of the guard with twenty-five men, to land, before the soldiery in the brig, and to secure any battery on the coast, should there be one. The captain took it into his head to make the battalion which was in Antibes change their cockade. He threw himself rashly into the place. The officer who commanded there for the King pulled up the drawbridge and shut the gates. His troops took to their arms. But they respected those veteran soldiers, and their cockade, which was dear to them. Yet the captain's expedition failed, and his men remained prisoners in Antibes.

At five in the afternoon, the debarkation in the Gulf of Juan was effected. Just as the moon rose we pitched a camp (*un bivouac*) on the sea-shore.

At eleven at night, the Emperor put himself at the head of that handful of brave men, whose fortune it

was to be attached to his grand destinies. He came to Cannes, from thence to Grasse and by St. Vallier. He arrived during the night of the 2d at the village of Cerenon, having performed twenty leagues in that first day. The people of Cannes received the Emperor with those sentiments which were the first presage of the success of the enterprise.

The 3d the Emperor lay at Barème; the 4th he dined at Digne. From Castellane to Digne and throughout the department of the Lower Alps, the peasants, informed of the march of the Emperor, ran from all sides on his route, and discovered their sentiments with an energy which left nothing doubtful.

The 5th General Cambronne, with an advanced guard of forty grenadiers, took the bridge and the fortress of Sisteron. The same day, the Emperor lay at Gap, with ten horsemen and forty grenadiers. The enthusiasm with which the Emperor's presence inspired the inhabitants of the Lower Alps, the hatred which they bore to the noblesse, plainly discovered what was the general wish in the province of Dauphiny. At two in the afternoon of the 6th, the Emperor departed from Gap, the whole population of the town crowding upon his road.

At Saint-Bonnet, the inhabitants, seeing the small number of his troop, were apprehensive, and proposed to the Emperor to sound the tocsin to assemble the villagers, to accompany him *en masse*. "No," said the Emperor, "your sentiments tell me that I am not deceived; they assure to me the sentiments of my soldiers. Those who meet me march on my side; the more numerous they are, the more certain is my success. Then rest yourselves tranquil."

At Gap thousands of proclamations were printed, addressed by the Emperor to the soldiers and the people, and some by the soldiers of the guard to their comrades. These proclamations were dispersed, with the rapidity of lightning, throughout Dauphiny.

The same day the Emperor lay at Gorp. The forty men of the advanced guard of General Cambronne advanced as far as Mûre. There they met with the advanced guard of a division of 6000 men, troops of the line, who had come from Grenoble

to stop their march. General Cambronne attempted to hold a parley with their advanced posts. They answered that they were forbidden to hold any communication. Then that advanced guard of the division of Grenoble fell back three leagues, and took a position beyond the lakes at the village of *.

The Emperor, on learning this, set off immediately. He found on the opposite line, a battalion of the 5th of the line, a company of sappers, a company of miners, in all from 700 to 800 men. He sent his officer of ordnance, the chief of the squadron, Roul, to give those troops notice of his arrival; but that officer could not gain a hearing. They opposed to him continually, that they were forbidden to hold any communication. The Emperor dismounted and went directly to the battalion, followed by the guard carrying their arms reversed. He discovered himself, and said that the first soldier that would might kill his Emperor. The unanimous shout of "Long live the Emperor!" (*vive l'Empereur!*) was their reply. That brave regiment had been under the Emperor's command during his first campaigns in Italy. The guard and the soldiers embraced. The soldiers of the 5th instantly tore off their cockade, and took with enthusiasm and with tears in their eyes, the tricoloured cockade. When they were drawn up in order of battle, the Emperor said to them, "I come with a handful of brave men, because I depend on the people and on you. The throne of the Bourbons is unlawful, because it was not raised by the nation. It is contrary to the national will, because it is contrary to the interests of our country, and subsists only for the interests of a few families. Ask your fathers; inquire of the people from the neighbouring parts here assembled. You may learn from themselves the true state of affairs. They are menaced with the return of tithes, of privileges, of feudal rights, and of all the abuses from which your success had delivered them. Is it not true, peasants?" "Yes, Sir," they answered, with an universal exclamation, "they have desired to attach us to the soil. You are come, as an angel of the Lord, to save us!"

The brave men of the battalion of

* Blank in the *Moniteur*.

the 5th demanded to march at the head of the division which should cover Grenoble. They began their march amidst a crowd of inhabitants which increased every moment. Vizille was distinguished by its enthusiasm. "This is the birth-place of the Revolution!" said those brave people, "we are the first who have dared to reclaim the privileges of men. It is here that French liberty revives, and that France recovers her honour and her independence."

The Emperor, notwithstanding his fatigue, determined, the same night, to enter Grenoble. Between Vizille and Grenoble, the young adjutant-major of the 7th of the line arrived to announce that Colonel Labedoyère, deeply wounded by the dishonour which had covered France, and influenced by the most noble sentiments, had withdrawn from the division of Grenoble, and was quickly advancing with his regiment to meet the Emperor. Half an hour after, that brave regiment arrived, to double the force of the Imperial troops. At nine that night, the Emperor entered the suburbs of

The troops had been ordered to re-enter Grenoble, and the gates of the town were shut. The ramparts to defend that town were occupied by the 3d regiment (*du génie*), consisting of 2000 sappers, all veterans covered with honourable wounds; by the 4th of the artillery of the line, the same regiment of which, twenty-five years before, the Emperor had been appointed captain; by the two other battalions of the 5th of the line; by the 11th of the line and the faithful hussars of the 4th.

The national guard and the whole population of Grenoble had been posted in the rear of the garrison, and all made the air resound with the cry of "Long live the Emperor!" (*vive l'Empereur!*) They forced open the gates, and at ten o'clock at night the Emperor entered Grenoble, in the midst of an army and a people animated by the most lively enthusiasm.

The next day, the Emperor received the address of the municipality and of all the authorities of the department. The language of the military chiefs and of the magistrates was the same. All declared that princes imposed by a foreign force

were not lawful princes; and that they were not bound by any engagement made with princes whom the nation did not approve.

At two o'clock the Emperor reviewed the troops in the midst of the population of the whole department, crying out, "Down with the Bourbons! Down with the enemies of the people! Long live the Emperor and a government of our choice!" The garrison of Grenoble immediately after proceeded by a forced march upon Lyons.

One remark could not escape our observation. In the twinkling of an eye, 6000 men mounted the national cockade; with each it was a cockade old and well-worn, for when they took off their tri-coloured cockade, they had hidden it at the bottom of their knapsack. Not one was purchased at little Grenoble. "It is the same," said they, passing before the Emperor, "it is the same that we wore at Austerlitz!" "This," said others, "we had at Marengo!"

The 9th the Emperor lay at Bourgoin. The crowd and the enthusiasm, if possible, increased. "It is a long time that we have waited for you," said all those brave men to the Emperor. "We behold you, at length, arrived, to deliver France from the insolence of the noblesse, from the pretensions of priests, and from the disgraceful yoke of the stranger!" The Emperor's march from Grenoble to Lyons was nothing less than a triumph. The Emperor, being fatigued, was in a calash, going always a foot pace, surrounded by a crowd of peasants singing airs which expressed all the noble sentiments of the brave Dauphinois. "Ah!" said the Emperor, "I again find here the same sentiments for which, twenty years ago, I saluted France with the name of the *Great Nation*! Yes, you are still the Great Nation, and you shall be always so."

In the mean time, the Count D'Artois, the Duke of Orleans and several Marshals had arrived at Lyons. Money had been given to the troops, promises to the officers! They proposed to cut off the bridge of the Guillotière and the bridge Morund. The Emperor smiled at these ridiculous preparations. He could not suspect the disposition of the Lyonnois, still less of the soldiers. Yet he had given orders to General Bertrand

* Blank in the *Moniteur*.

to collect some boats at Mirbell, with the intention of passing over in the night and intercepting the roads of Moulins and of Maçon against the Prince, who would forbid him the passage of the Rhone. At four, a detachment (*reconnaissance*) of the 4th hussars arrived at the Guillotiére and was received with cries of "Long live the Emperor!" by that immense population of a suburb, which has been always distinguished by its attachment to the country. The passage of Mirbell was countermanded, and the Emperor galloped to Lyons at the head of the troops who had advanced to forbid his entry.

The Count D'Artois had tried every method to secure the troops. He was ignorant that this cannot be effected in France by the agent of a stranger, and who is not on the side of national honour and of the cause of the people. Passing before the 13th regiment of dragoons, he said to a brave man whom scars and three chevrons decorated, "Come along, comrade, cry then, Long live the King!" "No, Sir," answered the brave dragoon, "a soldier cannot fight against his father! I can only answer you by crying, Long live the Emperor!" The Count D'Artois stepped into his carriage, and quitted Lyons, escorted by a single dragoon.

At nine at night the Emperor traversed the Guillotiére almost unattended, but surrounded by an immense population.

The next day, the 11th, he reviewed the whole division of Lyons, and the brave General Brayer prepared to march at its head to advance upon the Capital.

The sentiments which, during two days, the inhabitants of that great city and the neighbouring peasantry, declared to the Emperor, so affected him that he could only express to them what he felt by saying, "Lyonnois! I love you." It is the second time that the acclamations of that city have been the presage of new destinies reserved for France.

The 13th, at three in the afternoon, the Emperor arrived at Villefranche, a small town of 4000 souls, which contained at that time more than 60,000. He alighted at the Hotel-de-Ville. A great number of wounded soldiers were presented to him.

He entered Maçon at seven in the

evening, constantly surrounded by the people of the neighbouring cantons. He expressed his astonishment to the Maçonnois on account of the little they had done, in the last war, to defend themselves against the enemy, and to sustain the honour of the Bourguignons. "Sire, why did you appoint for us a bad mayor?"

At Tournus the Emperor had only praises to give the inhabitants for the good conduct and patriotism, which, in the same circumstances, had distinguished Tournus, Chalons and St. Jean-de-Lône. At Chalons, where, during forty hours, they resisted the forces of the enemy and disputed the passage of the Saone, the Emperor recounted various instances of bravery; and not being able to visit St. Jean-de-Lône, he would at least send the decoration of the Legion of Honour to the worthy mayor of that town. On that occasion the Emperor exclaimed, "It is for you, brave people, that I instituted the Legion of Honour, and not for the emigrants pensioned by our enemies."

The Emperor received at Chalons the deputation from the town of Dijon, who applied to him to remove from them the prefect and the unworthy mayor, who, in the last campaign, had disgraced Dijon and the Dijonnois. The Emperor deprived the mayor and appointed another, and gave the command of the division to the brave General Devaux.

The 15th the Emperor lay at Autun, and proceeding from Autun, he lay the 16th at Avallon. He found on that route the same sentiments as in the mountains of Dauphiny. He re-established in their posts all the functionaries who had been deprived for having contributed to the defence of their country against the Stranger. The inhabitants of Chiffey especially, were exposed to the persecutions of one Freluguet, sub-prefect of Semur, for having taken arms against the enemies of our country. The Emperor ordered a brigadier of gendarmerie to arrest that sub-prefect and imprison him at Avallon.

The Emperor breakfasted the 17th at Vermanton, and proceeded to Auxerre, where the Prefect Garnot remained faithful at his post. The brave 14th had trodden under foot the white cockade. The Emperor was informed that the 6th of the lancers had

all mounted the tri-coloured cockade, and advanced upon Montereau to secure the bridge against a detachment of gardes-du-corps, who endeavoured to break it down. The young gardes-du-corps, unaccustomed to the strokes of the lances, fled at the sight of that corps, and two of them were taken prisoners.

At Auxerre the Count Bertrand, major-general, ordered all the boats to be collected to embark the army, which already consisted of four divisions, and to conduct it that night to Fossard, so that it might arrive at one in the morning at Fontainebleau.

Before his departure from Auxerre, the Emperor was joined by the Prince of the Moskwa [Ney]. That Marshal had caused the tri-coloured cockade to be mounted in all his government.

The Emperor arrived at Fontainebleau the 20th, at four in the morning; at seven he was informed that the Bourbons had quitted Paris, and that the Capital was free. Thither he immediately departed. He entered the Thuilleries at nine at night, at a moment when he was least expected.

Thus terminated, without shedding a drop of blood, without encountering any obstacle, that just enterprize, which has re-established the nation in their rights, in their glory, and has effaced the disgrace which treason and the presence of the Stranger had brought upon the Capital. Thus is verified that passage in the address of the Emperor to the soldiers, that *the eagle with the national colours should fly from steeple to steeple, even to the towers of Notre-Dame.*

In eighteen days the brave battalion of the guard had passed over the distance between the Gulf Juan and Paris, a distance which, in ordinary times, requires forty-five days to accomplish.

On his arrival at the gates of Paris the Emperor beheld, coming to meet him, the whole army which the Duke de Berri had commanded. Officers, soldiers, generals, light infantry, infantry of the line, lancers, dragoons, cuirassiers, artillery, all came to meet their General, whom the choice of the people and the wish of the army had raised to the empire, and the tri-coloured cockade was mounted by each soldier, who had it in his knapsack. They all trod under foot that

white cockade which for twenty-five years had been the rallying point of the enemies of France and of the people.

The 21st, at one in the afternoon, the Emperor reviewed all the troops which had composed the army of Paris. The whole Capital witnessed the sentiments of enthusiasm and attachment which animated those brave soldiers. All had re-conquered their country! All were delivered from oppression! All had found again, in the national colours, the remembrance of all those generous sentiments which have always distinguished the French nation. After the Emperor had passed along the ranks, the whole of the troops were ranged in square battalions.

"Soldiers," said the Emperor, "I am come with 600 men into France, because I depended upon the love of the people and upon the remembrance of old soldiers. I have not been deceived in my expectation! Soldiers! I thank you. The glory of my enterprize is all for the people and for you! My glory consists in having you known and respected."

"Soldiers, the throne of the Bourbons was unlawful, because it was raised by the hands of strangers, because it had been proscribed by the will of the nation, expressed in all our national assemblies, because, in fine, it secured the interests of only a small number of proud men, whose pretensions are opposed to our rights. Soldiers, the imperial throne can alone secure the rights of the people, and above all, the first of our interests, that of our glory. Soldiers, we go to drive from our territory the princes, auxiliaries of the Stranger. (*Nous allons marcher pour chasser du territoire ces princes auxiliaires de l'étranger.*) The nation will not only second us with their wishes, but will even follow our impulse. The French people, with myself, we depend upon you. We will not interfere with the concerns of foreign nations, but woe be to them who interfere with ours."

This discourse was received with the acclamations of the people and the soldiers.

The next moment, General Cambronne and the officers of the guard of the battalion of the Isle of Elba, appeared with the old eagles of the guard. The Emperor continued his

speech, and said to the soldiers, "Behold the officers of the battalion which accompanied me in my misfortune. They are all my friends. They were dear to my heart. Whenever I saw them, they represented to me the different regiments of the army, for, in those 600 brave men, there are some men of every regiment. All brought to my recollection those great days, of which the remembrance is so precious, for all are covered with honourable scars, received in those famous battles! In loving them, it is you all, soldiers of the whole French army, that I love! They bring back to you these eagles, which they have preserved for you as a rallying-point! In giving them to the guard, I give them to the whole army."

"Treason and adverse circumstances had covered them with a funereal crape! but thanks to the French people and to you, they shall appear again resplendent in all their glory. Swear that they shall be found wherever the interest of the country shall require them! that traitors and those who would invade our territory, shall never be suffered to possess them."

"We swear it!" cried all the soldiers with enthusiasm. The troops then filed off to the sound of the music, which played the air, "Let us watch for the safety of the empire." (*Veillons au salut de l'empire.*)

SIR, April 4, 1815.

YOUR correspondent Scrutator (p. 95) has described a case of Unitarian Ministers which, if correctly stated, is too affecting not to excite the kindest attention, for "there is something sacred in distress which ought not to be touched with a rude hand." Yet I confess that so far as my inquiries have reached, I have not discovered any number of ministers, now in the decline of life, who have expended their years of activity "in declaring that there is only one true God, the Father of all;" or in other words, "in advancing this doctrine," by the believers in which "much money is expended in training up young men to be Unitarian ministers."

With the exception of Dr. Priestley and a very few of his contemporaries, it will, I believe, be found, that those ministers who went before their congregations in a deviation from orthodoxy, though they could only

worship one God, the Father, were by no means zealous to declare against a Trinity, or to inculcate the obnoxious doctrine of *the man Christ Jesus*. I appeal to the published sermons of those who, unhappily, as the term is so liable to be misunderstood, have been called *rational Christians*. Do we find in them much of *the simplicity that is in Christ*, the salvation of men by the doctrine, example, death, and resurrection of a man distinguished from other men *by wonders and signs which God did by him?* On the contrary, could not a collection of those sermons be too easily made, which, except a text for a motto, and an occasional allusion to the New Testament, might have been written if Jesus Christ had never appeared?

These preachers appear to have been satisfied "to employ their abilities in the service of virtue, not to support the interests of a party—not to amuse with useless speculations—not to revive those theological debates, which might, without much loss to the world, be entirely forgotten—but to do good." I quote this sentence from a short preface to a 12mo volume of "Sermons for the Use of Families," published by the late Dr. Enfield, in 1769. From the small proportion of what is exclusively Christian in this volume, the affixing an appropriate motto from some Heathen writer to each sermon, as if to justify the text, and the seeming care not to impugn established errors, we perceive that the preacher was more sensible of the advantage than of the necessity of Revelation, and we discover what he understood by the terms *interests of a party, useless speculations, and theological debates*. He no doubt depended on *moral suasion to do good*, and I trust he often succeeded, though, according to the satirical poet, Seneca or Tully may have preached, while the text was furnished by Paul.

But unless it can be disproved, which I hardly expect, that *rational Christians*, when they could no longer conscientiously teach the Assembly's Catechism, left off to teach the young, except by pulpit instructions and a pious example, such a fact speaks volumes to shew that these ministers were not preferred to teach the Unitarian doctrine, except negatively by declining to inculcate the orthodox

faith. I feel, I trust, as much as Scrutator, a desire that every distress should be relieved, but as, in these times, we peculiarly feel *non omnia possumus omnes*, it is hardly correct to introduce the case of such as never proved themselves, in a proper sense, Unitarian ministers, to interfere with the exertions of Unitarians to send forth those who shall go to and fro, to increase knowledge by declaring, so far as they understand it, *the whole counsel of God*.

BEREUS.

Natural Theology. No. IV.

On the Eye.

(Continued from p. 162.)

He that formed the eye, shall he not see?

WE are now, as a conclusion to the present subject, to shew that the contrivances of nature, that is of the Creator, with respect to the eye, surpass the contrivances of art, in the complexity, subtilty and curiosity of the mechanism; nevertheless, they are mechanical contrivances, and as evidently accommodated to their end and suited to their office, as the most perfect productions of human ingenuity. To prove this, Dr. Paley makes a comparison of an eye with a telescope, and shews that there is precisely the same proof that the eye was made for vision, as there is that the telescope was made for assisting it. We shall state his argument. "The eye and the telescope are made on the same principles; both being adjusted to the laws by which the transmission and refraction of the rays of light are regulated. By the laws of optics, in order to produce the same effect, the rays of light, in passing from *water* into the eye, should be refracted by a *more* convex surface than when it passes out of air into the eye. Now the crystalline lens of a fish's eye is much more convex than the eye of any terrestrial animal. What clearer manifestation of design can we ask than this distinction? It must also be observed, that notwithstanding the obvious difference between the eye in the living animal and the inanimate materials of which the telescope is made, they are both instruments. For, with respect to the eye, it is necessary, in order to produce clear and distinct vision, that an image or picture of the object should be formed

at the bottom of the eye on the retina. The formation of such an image being necessary to the sense of sight, and to the exercise of that sense, the apparatus by which it is formed is constructed and put together, not only with more art, but upon the very same principles of art as in the telescope. Hence the eye and telescope are instruments of the same kind; the object of both is the same, and the means of effecting it the same. The lenses of the telescope and the humours of the eye bear a complete resemblance to one another, in their figure, position and their power over the rays of light, viz. in bringing each pencil of rays to a point at the right distance from the lens, which in the eye is at the exact place where the membrane, that is, the retina, is spread to receive it. How then, under circumstances of such close affinity, can we exclude contrivance from the one, and admit it in the other?

Again, in refracting telescopes, there is found an imperfection, which is, that pencils of light, in passing through glass lenses, are separated into different colours, thereby tinging the object, especially about the edges, as if it were viewed through a prism. For a long time it surpassed the art of the most discerning philosophers to correct this inconvenience; at length it came into the mind of an optician to inquire how this matter was managed in the eye, in which he was aware there was the same difficulty to contend with as in the telescope. He soon saw by simple dissection that, in the eye, the evil was cured by combining substances which possessed different powers of refraction; this being the case in the eye with regard to the aqueous and vitreous humours and the crystalline lens. The artist borrowed from this the hint, and actually produced a correction of the defect complained of, by imitating in glasses made of materials differing in their proportions, the effects of the different humours of the eye through which the rays of light pass before they reach the bottom of it. Hence it is asked—Could that be in the eye without design, which suggested to the optician the only effectual means of attaining the same purpose?

But the superiority of the eye over the telescope will be manifest from

the following considerations. Two things were wanted in the eye, which were not wanted, in the same degree at least, in the telescope; these were, the adaptation of the organ (1) to different degrees of light; and (2) to the diversity of distance at which objects are viewed by the naked eye; viz. from a few inches to miles. These are difficulties which do not present themselves to the telescope-maker. He wants all the light he can get, and he never directs his instrument to objects near at hand. In the eye both these cases were to be provided for, and for this purpose an appropriate mechanism is introduced.

In order to exclude an excess of light, and to render objects visible under obscurer degrees of it, when no more can be had, the aperture of the eye through which the light enters, is so formed as to contract or dilate itself, for the purpose of admitting a greater or less number of rays at the same time. Hence the chamber of the eye is like a camera obscura, which, when the light is too small, can enlarge its opening; when too strong, can contract it, and this without any other assistance than that of its own exquisite machinery: it should, however, be added, that the pupil of the eye, under all its different dimensions, retains its exact circular shape. This structure is extremely artificial. "Let an artist," says Dr. Paley, "only try to execute the same. He will find that his threads and strings must be disposed with great consideration and contrivance, to make a circle which shall continually change its diameter, yet preserve its form. This is done in the eye by an application of fibres, that is, of strings, similar in their position and action to what an artist would and must employ, if he had the same piece of workmanship to perform."

To suit the same organ to the perception of objects that lie near at hand and to those at a considerable distance, is another difficulty to be surmounted. According to the principles of optics, this could not be done without the organ itself undergoing an alteration and receiving an adjustment, that might correspond with the different inclination to one another under which the rays of light reached it. Rays issuing from points placed at a small distance from the

eye, and which must enter the eye in a diverging order, cannot, by the same optical instrument in the same state, be brought to a point, that is, cannot be made to form an image in the same place, with rays proceeding from objects situated at a greater distance, and which rays arrive at the eye in directions nearly, and physically speaking, parallel. It requires a rounder or more convex lens to do it. The point of concourse, that is, the point behind the lens where the rays meet, must be on the retina, or the vision is confused; yet this point is carried farther back, when the rays proceed from a near object, than when they are sent from one that is remote. This matter would be managed in a telescope by altering the distances of the lenses by means of screws or other contrivances. But in the eye the alteration is effected by the action of certain muscles, by means of which, whenever the eye is directed to a near object, three changes are produced in it at the same time, all contributing to the adjustment required. The cornea is rendered more round or prominent, the crystalline lens underneath is pushed forward, and the axis of vision, as the depth of the eye is called, is elongated. These changes in the eye vary its power over the rays of light in such a manner and degree, as to produce exactly the effect which is required, viz. the formation of an image upon the retina, whether the rays come to the eye in a state of divergency, which is the case when the object is near the eye, or when they come parallel to one another, as is the case when the object is placed at a distance. Surely nothing can be more decisive of contrivance than this. The most secret laws of optics must have been known to the Author of a structure endowed with such a capacity of change.

"Observe," says Dr. Paley, a "new-born child lifting up its eye-lids, and it will be found that the anterior part of the two globes are constructed upon strict optical principles. They are, for the purpose of forming an image by refraction, composed of parts executing different offices; one part having fulfilled its office upon the pencil-light, delivers it over to the action of another part, that to a third, and so on. The progressive

action depending for its success upon the nicest and minutest adjustment of the parts concerned; yet these parts so adjusted as to produce, not by a simple action or effect, but by a combination of actions and effects, the result of which is ultimately wanted. And since this organ has to operate under different circumstances with different degrees of light, and upon objects differently situated with regard to distance, these differences demanded, according to the laws by which the transmission of light is regulated, a corresponding diversity of structure: thus the aperture through which the light passes, should be larger or less; the lens should be more or less convex, or, which is the same thing, its distance from the tablet upon which the picture is delineated, should be shortened or lengthened; this being the case, and the difficulty to which the eye was to be adapted, we find its several parts capable of being occasionally changed, and a most artificial apparatus provided to produce the change. "This," says our author, "is far beyond the common regulator of a watch, which requires the touch of a foreign hand to set it, but it is not altogether unlike Harrison's contrivance for making a chronometer regulate itself, by inserting within it a machinery which, by the artful use of the different expansion of metals, preserves the equability of the motion under all the various temperatures of heat and cold, in which the instrument may happen to be placed. The ingenuity of this contrivance has been highly and justly praised. Shall a structure, therefore, which differs from it chiefly by surpassing it, be accounted no contrivance at all? Or, if it be a contrivance, that it is without a contriver!"

Moreover, the faculty of vision is possessed by different species of animals, in degrees exactly suited to their mode of life. Birds procure their food by means of their beak, and the distance between the eye and the point of the beak being small, it becomes necessary that they should have the power of seeing very near objects distinctly. On the other hand, from being often elevated much above the ground, living in the air and moving through it with great velocity, they require for their safety as well as for assisting them in descrying their prey,

a power of seeing at a distance, a power of which, in many birds, surprising examples are given. Accordingly, peculiarities are found in the eyes of birds, tending to facilitate the change upon which the adjustment of the eye to different distances depends, and by which the eyes of birds can pass from one extreme to another of the scale of adjustment with more ease and readiness than the eyes of other animals.

The eyes of fishes are also adapted to their state and element: the figure of the crystalline compensating, as we have seen, by its roundness, the density of the medium through which it passes. The iris in the eyes of fishes does not admit of contraction, the reason of which probably is, that the diminished light in water is never too strong for the retina. In the eel, which has to work its head through sand and gravel, there is placed before the eye, and at some distance from it, a transparent, horny, convex case, which without obstructing the sight, defends the organ. What could be more useful to such an animal? Hence in comparing together the eyes of different kinds of animals, we are struck with their resemblance and distinctions; one general plan is laid down, and that plan varied with the varying exigences to which it is to be applied.

We may refer to other subjects connected with the eye: to keep that organ moist and clean, qualities which are necessary to its brightness and even its use, a wash is constantly supplied by a secretion for the purpose; and the superfluous brine is conveyed to the nose through a perforation in the bone as large as a goose-quill. As soon as the fluid has entered the nose, it spreads itself upon the inside of the nostril, and is evaporated by a current of warm air, which is continually passing over it. "Can a pipe or outlet, for carrying off the waste liquor from a dye-house or a distillery be more mechanical than this is? It is easily imagined that the eye must want moisture, but could the wants of the eye generate the gland which produces the tear; or bore the hole through a bone by which it is discharged?"

Another contrivance is the *nictitating* membrane, found in the eyes of birds and many quadrupeds. Its

use is to sweep the eye, to spread it over with the lacrymal humour, to defend it from injuries, and partially to shut out the light. It lies folded up in the upper corner of the eye ready for use, and it consists of a combination of two different kinds of substance, muscular and elastic: by the former it is capable of being drawn out, and by the latter, as soon as the force is removed, it returns to its former position. Does not this bespeak an artist acquainted with his materials? In some cases the muscle is passed through a loop formed by another muscle, and is there inflated as if it were carried round a pulley. The advantage of this peculiarity is this. A single muscle with a straight tendon, which is the common muscular form, would have been sufficient, if it had possessed the power to draw far enough. But the contraction necessary to draw the membrane over the whole eye, required a longer muscle than could lie straight at the bottom of the eye; in order, therefore, to have a greater length in a less compass, the cord of the main muscle makes an angle round a loop formed by another muscle, which other muscle, whenever it contracts, twitches the first muscle at the point of inflection, and thereby assists the action designed by both. If a brutal master attempts to strike his horse over the eyes, the nictitating membranes instantly interpose themselves in defence of this most delicate organ.

It has been objected, "Why the Deity should not have given to the animal the faculty of vision at once?" To this it is answered, that it is only by the display of contrivance that the existence, the agency, the wisdom of the Deity could be manifested to his rational creatures. This is the scale by which we ascend to all the knowledge of the Creator that we do possess, so far as it depends on the works of nature. The general laws of matter may have these limits, and when a particular purpose is to be effected, it is not by making a new law, nor by the suspension of the old ones, but by the interposition of an apparatus corresponding with these laws, that the purpose is at length attained. God may, it has been observed, prescribe limits to his power in order that he may exhibit demonstrations of his wisdom; at least the subject may be safely represented under this view,

because the Deity, acting by general laws, it will have the same consequences upon our reasoning as if he had prescribed these laws to another.

If, then, there were no example in the world of contrivance, except that of the eye, it would be sufficient to prove the necessity of an intelligent Creator. Its coats and humours, constructed like the lenses of a telescope for the refraction of rays of light,—its muscular tendons for turning the pupil to the object, similar to that which is given to the telescope by screws,—the provision made for its defence, lubricity and moisture,—the glands for the secretion of the matter of tears, and the communication with the nose for carrying off the liquid after the eye has been washed with it, are provisions which compose an apparatus so manifest in their design, so exquisite in their contrivance, so successful in their issue and so beneficial in their use, as to bear down all doubt upon the subject.

Thus have we cursorily surveyed the sense of seeing as belonging to animals, particularly to man, which has been denominated the first and most important of his senses. The short view which we have taken of the subject, will, we trust, be abundantly sufficient to demonstrate that the organ, with all its various apparatus, must be the work of an intelligent and designing Being, who foresaw all the wants of his creatures, and provided for them in the amplest manner. This Being we call God, whom we conceive to be infinite in his attributes, and whose existence is set forth and displayed through the whole of creation. We have heard of speculative atheists, but we may surely assume that such have never attended to the manifestations of wisdom, of power and goodness which are every where, and in every spot of the habitable globe, to be found; even the structure of the eye itself, would, it is conceived, be sufficient to contradict the notions of chance to which unbelievers are prone to cling: "I am thoroughly convinced," says Sturm, "that what is called speculative atheism, or a firm persuasion of the non-existence of a Deity, was never found in any man who had attentively considered the structure of any organized body, more especially that of the eye."

To conclude, by this admirable

sense, the Creator, who hath placed us in the world, hath provided for our comfortable residence in it, enabled us to see and choose wholesome food; to provide for ourselves useful cloathing and convenient places for habitation and retreat. We can, by means of the sense of sight super-added to other faculties, hereafter to be considered, dispatch our affairs with alacrity and pleasure, go here and there as our occasions call us. We can traverse the whole globe, penetrate into the bowels of the earth, travel to distant regions to acquire wealth and to augment the stores of our knowledge, and we are thus enabled to discern and shun dangers to which we are frequently exposed. Those glorious objects which fill the heavens and the earth, those admirable works of God which every where surround us, and which would be as nothing to us if we had not eyes to discern them, do, by means of these noble organs, present their glories, and fill us with admiration and pleasure.

In our next we shall proceed to the sense of *Hearing*.

Y.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCXVIII.

A Prince's Epitaph,

The late Duke of Wirtemberg, whose change of life was as remarkable as his former dissipations were reproachful, had the following epitaph for himself placed, during his life-time, near the grave intended for him, in his hermitage of Hohenheim.

"FRIEND,

"I have enjoyed life and have known all its enjoyments. Their charms had seduced me. I suffered myself to be carried away like a torrent. O God, what an opening, when the bandage at length fell from my eyes! Days and years had gone by, and what was right and good had never once been thought of. Falsehood and hypocrisy deified the basest actions, and the veil which hid truth from me was a black mist, which the strongest rays of the blessing-dispensing sun cannot dispel. What remains of me now? Alas, FRIEND! this stone covers my

grave: it also covers what is past. Great God, watch upon what is to come."

No. CCXIX.

Benedictines.

The Benedictines boast that their order has given

40 Popes,
50 Patriarchs,
200 Cardinals,
1600 Archbishops
4600 Bishops,
4 Emperors,
46 Kings, and
3600 Canonized Saints!

No. CCXX.

Civil War.

Among the many evils that attend on civil war, (says Lord Lyttelton) one of the worst is the universal corruption of manners, the hardness of heart, and familiarity with the most horrid crimes, which it seldom fails to produce. The power of government being lost, all the bonds of society are quickly dissolved; the passions of men become the rules of their actions; and fear itself makes them flagitious and cruel. Some virtues, indeed, which would otherwise be concealed, may be called out into action by such commotions: but even these are often forced to accommodate themselves to the spirit of the times, further than the strict rules of integrity would allow in any other circumstances: so that nothing can be more pernicious to the morals of a nation than civil war, *except that despotism which turns even the power of government to the destruction of virtue.*

No. CCXXI.

Pressure of Taxes.

Of the people of the Low Countries, after their noble struggle against the Spaniards, Sir William Temple says (*Observ. p. 55*), "Though they retained *the name of a free people*, yet they soon lost the ease of the liberties they contended for, by the absoluteness of their magistrates in the several cities and provinces, and by the *extream pressure of their taxes*, which so long a war, with so mighty an enemy, made necessary for the support of the state."

BIBLICAL CRITICISM.

*Mr. Evans on John iv. 23.
Kilworthy House, near Tavistock.*

SIR,

I SHALL submit for your insertion in the Repository some remarks on the true and spiritual worship, expressed by Jesus Christ, in his interview with the Samaritan woman: John iv. 23.

Christ predicted the time in which the true worshipers should worship the Father in spirit and in truth. God, said he, is a spirit; therefore they that worship him ought to worship him, in spirit, and in truth.

The Samaritan woman, perceiving that the person with whom she conversed, was a Jewish prophet, consulted his judgment as to the comparative importance of the temple, on Mount Gerizim, and of the temple at Jerusalem. Jesus replied, in the character of a prophet, that the hour was coming when they should worship the Father neither in that mountain nor at Jerusalem. From places of worship, he diverts her attention to its essential properties; or the qualifications of acceptable worshipers—spirit and truth; and it may be added, zeal and knowledge.

Some interpreters of scripture think that Christ, in this sentence, declares that the Father of our spirits is not to be served by any external form of devotion. His worship, they assert, must be strictly intellectual, or spiritual, without ceremonies, sacrifices, or symbols. Pious men pray in the silence of the soul.

But this interpretation seems not sufficiently warranted by the practices of our High Priest himself, and his divinely-inspired apostles. They frequented the temple and synagogues, and united in hymns of social thanksgiving. Christ taught his disciples to pray, in the plural number, saying, "Our Father:" although in his own prayers to God, he invariably expressed himself as an individual, with the singular possessive—"My Father"; or, "O Father"!

Other interpreters suppose, that our Master distinguishes the worship required under the gospel from the ritual observances of the Mosaic dispensation. Eusebius remarks, in allusion to this text, "Not by symbols and types, but, as our Saviour saith, in

spirit and truth." The shadows, under the law, are now superseded by the realities of a substantial nature, which they had served to prefigure. The apostle intreats the disciples, at Rome, to present their bodies, living sacrifices—which he designates as being the service of their reason. Oblations of prayer and praise were customarily presented, in synagogues, and oratories; but the grand ceremony of sacrificing must needs have been performed in the temple only. Christians are directed to consecrate their own persons, as temples, for the spirit of the living God.

But finally, it is most probable that the true and spiritual worship, enjoined by our great Master in this scriptural sentence is that which is free from every intermixture of superstitious or idolatrous rites. The Samaritans worshiped the Divinity under the emblem of a dove, in whose name their children were also circumcised: even as their predecessors, the Israelites, had worshiped Jehovah under the similitude of a calf.* Well might the Messiah insinuate, "Ye know not what ye worship." Your worship of the Divine Being is degenerate and unlawful, since God commanded, by Moses, that they should not make any image, or likeness of Him, in figures either of birds, or beasts, or of men. We are all his offspring, and bound by the most sacred ties to serve him in the temple of our living bodies, on the purest altar of our hearts.

Idolatry is stigmatized in scripture under the reproachful appellation of a lie. But the worship that is free from idolatry, and that is directed to one sole object of spiritual adoration is, by way of distinction, denominated the truth. The Gentiles had, according to the apostle, changed the truth of God into a lie; or the spiritual into idolatrous worship; and served the creature together with the Creator, who is blessed for ever.

Silent, and spiritual worship, without any outward appearance, may serve for an individual in a solitary place: it may suit us in our internal meditations in

* See the 12th discourse of the admirable critic, Joseph Mede.

the crowded city; but social and public worship requires the open and manifest expression of our thoughts and sentiments in religious respects. No religious assembly could associate to worship, with one common consent and with one common thought, on the ground of that worship, which has no index but in the heart, and no eye to see its progress but that of God.

God was a Spirit from the beginning, and if this had been the worship which he required, he would never have established, nor accepted the ceremonies of the Mosaic ritual. The patriarchs and prophets worshiped God, in spirit and in truth, yet their devotions were supported by external rites. They truly conceived of Him as a Spirit, that is not to be represented by any visible image. They did not ascribe his glory to any other. No creature shared in the unrivalled honours of the uncreated, universal Potentate. They worshiped with the understanding Him, whom they knew to be the "only true God." So Christ, the Apostle of our profession, worshiped him, and called him "Father." The title of Son, applied to Jesus as the Messiah, implies a succession, in point of time, and of existence, to the Father. The Father is first; and secondly, the Son proceeding from the Father, as it is stated in the Liturgy of the English Church.

What then is that true and spiritual worship, ordained by our great teacher, whose authority was divine?

It is to serve our heavenly Father with just conceptions of his spiritual nature, and without any superstitious or idolatrous imaginations. He is not to be served by men's hands as though he needed any thing. "The heavens, the heaven of heavens cannot contain Him."

Christ said, that to worship what we know, is to worship in spirit and in truth: the Jews, who used rites and ceremonies yet worshiped what they knew, or in spirit and in truth; therefore to worship in spirit and in truth is not to worship without external observances; but rather with just apprehensions of the divine attributes; and with hearts and lives conformable in practice to the principles, which are solemnly professed.

I shall close these observations on spiritual worship, with a reference to

the birth of the spirit, which is specified as a qualification of the primitive Christian, in the Dialogue of Christ and the Pharisee, Nicodemus. "Unless a man be born of the spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the spirit is spirit." A proselyte to the Christian church, when he was endowed, like the apostle Paul, with the extraordinary gifts and graces of the gospel, might be said to be born of the spirit, or born of God, who is a spirit, and who only is able to give existence to a spiritual character, a new man created in righteousness and true holiness.

See the remarks of the truly reverend Newcome Cappe, on Christ's discourse with Nicodemus.

Our Saviour compares the joy, which his disciples would experience on his return from the invisible state to the raptures of the mother, when she rejoices that a man is born into the world. This species of parental extacy is admirably displayed by the Grecian Bard.

— Φίλον μὲν φεγγος ἡλίου, τό δ' ἔ
καλον δὲ πόντε χεῦμ' ἰδεῖν εὐήμερον,
Γῇ τ' ἡρινὸν θαλάσση πλυσιοῦ' ὕδωρ
— Ἀλλ' ἔθεν ἔτω λαμπρὸν
Ὡς τοῖς ἀπαισι καὶ πόθῳ δεδιγμέ-
νοις

Παιδῶν, νεογνῶν ἐν δόμοις ἰδεῖν φαιός.
EURIPIDUS.

Sweet is the lustre of the sun; and fair
The ocean, swelling with the summer-air;
The budding earth; and fragrant, vernal shower:
But nought so dear, as to the longing sight
Of childless parents, is the welcome light,
That ushers in their first-born's natal hour.

WILLIAM EVANS.

Nantwich, Feb. 23, 1815.

SIR,

ALTHOUGH interrupted by particular engagements, yet, as the present communication evinces, I have not relinquished the idea of transmitting to you the various translations in the New Testament. (See Vol. ix. pp. 180—182.) Some are of considerable importance; all of them are curious, and shew most evidently the prejudice and partiality of the translators.—By admitting *ψυχη* as early

as possible into your valuable Repository, you will oblige, Sir,

Yours, &c.

D. W. JONES.

$\psi\chi\chi\eta$ is rendered *Heart*

Ephesians	vi.	6
Colossians	iii.	23
2 Cor.	xii.	15
Acts	xiv.	2
Philippians	i.	27
Hebrews	xii.	3
Matthew	ii.	20
—	vi.	2
—	vi.	25
—	x.	39
—	x.	39
—	xvi.	25
—	xvi.	25
—	xx.	28
Mark	iii.	4
—	viii.	35
—	viii.	35
—	x.	45
Luke	vi.	9
—	ix.	24
—	ix.	24
—	ix.	56
—	xii.	22
—	xii.	23
—	xiv.	26
—	xvii.	33
John	xii.	11
—	xii.	15
—	xii.	17
—	xii.	25
—	xii.	25
—	xiii.	37
—	xiii.	38
—	xv.	13
Acts	xv.	26
—	xx.	10
—	xx.	24
—	xxvii.	10
—	xxvii.	22
Romans	xi.	3
—	xvi.	4
Philipp.	ii.	30
1 John	iii.	16
—	iii.	16
Rev.	viii.	9
—	xii.	11
Matt.	x.	28
—	x.	28
—	xi.	29
—	xii.	18
—	xvi.	26
—	xvi.	26
—	xxii.	37
—	xxvi.	38
Mark	viii.	36
—	viii.	37

Mark	xii.	30
—	xii.	33
—	xiv.	34
Luke	i.	46
—	ii.	35
—	x.	27
—	xii.	19
—	xii.	19
—	xii.	20
—	xxi.	19
John	xii.	27
Acts	ii.	27
—	ii.	31
—	ii.	41
—	ii.	43
—	iii.	23
—	iv.	32
—	vii.	14
—	xiv.	22
—	xv.	24
—	xxvii.	3
Rom.	ii.	9
—	xiii.	1
1 Cor.	xv.	45
2 Cor.	i.	23
1 Thess.	ii.	8
—	v.	23
Heb.	iv.	12
—	vi.	19
—	x.	38
—	x.	39
—	xiii.	17
James	i.	21
—	v.	20
1 Peter	i.	9
—	i.	22
—	ii.	11
—	ii.	25
—	iii.	20
—	iv.	19
2 Peter	ii.	8
—	ii.	14
3 John	—	2
Revelation	vi.	9
—	xvi.	3*
—	xviii.	13
—	xviii.	14
—	xx.	4

$\psi\chi\chi\eta\sigma$ is rendered *Natural*

1 Cor.	ii.	24
—	xv.	44
—	xv.	44
—	xv.	46

Sensual

James	iii.	15
Jude	—	19

P. S. I shall feel obliged if any of your learned correspondents will explain the difference between $\sigma\omega\mu\alpha$ $\pi\psi\epsilon\upsilon\mu\alpha\tau\iota\kappa\omicron\nu$ and $\sigma\omega\mu\alpha$ $\psi\chi\chi\eta\sigma$.—1 Cor. xv. 44.

* Where are the high prerogatives of the immaterialist, when every monster of the deep is as well as himself endued with a living soul?

REVIEW.

"Still pleas'd to praise, yet not afraid to blame."---POPE.

ART. I.—*Reasons for the Classical Education of Children of both Sexes.*

By John Morell, LL.D. 12mo.
pp. 70. Rees, Pall Mall. 1814.

WHEN the importance of the subject of this little work is considered, no apology will be deemed necessary for taking notice of it here, even by those who may recollect reading its substance in another place.† Every thinking man will agree with the author, that "Of all the questions which human sagacity is called to decide, there are none with which the happiness of man is so closely connected as those which respect education," and no one after due consideration, will be disposed to doubt, that in the present state of society, that of *Female* education demands a superior degree of attention. The education of boys, notwithstanding a few inconsequential attempts at innovation, in the course of each generation, has gone steadily on, with no other change than the natural advance of human intellect and the progress of science have necessarily effected. The superstructure has improved both in elegance and utility, but the base remains the same. The only question at issue, with the slight exception above hinted, is that of public or private tuition; not what is the best education for a boy to receive, whether he be destined to fill an elevated rank, to seek distinction in a profession, or to follow the pursuits of commerce, but which is the surest method of attaining, what in each is deemed indispensable, a thorough classical education. This part of the subject may then be safely left for a while, while we turn to the other half of our fellow-creatures, and inquire what mental stores are desirable for them as a viaticum through life, and what means are adopted to secure it to them. This is the aim of Dr. Morell in the interesting tract before us, and we cannot help thinking that he would have compassed it more effectually, had he confined his attention more exclusively to females, without enlarging on the general

question of classical education. Few readers, after going through his arguments, even with high approbation, as they can scarcely fail to do, when they come to, "I know of nothing that should make the reasons inapplicable to children of the other sex," will take the trouble to go over them again, and apply them one by one, the only possible way to produce conviction.

The volume consists of four Essays. I. On Female Education, and the advantages of Elementary Learning. II. On Classical Education, as an Instrument for the formation of Mental Habits. III. On the Development of the Powers of mind, by the Classical Discipline. IV. On the Value of the Mental Furniture acquired in the course of a Classical Education. Each of these contains acute and admirable reflections, clothed in language of uncommon elegance; some passages, indeed, however we may feel their beauty, we must confess too poetical in diction for a tract professing to contain "Reasons," and reasons only. An extract or two will serve to justify our praise.

"That judgment is but little instructed by reason, which can prefer ornament to utility, and set a higher value on accomplishments, which, though elegant and captivating in themselves, command but a transient admiration, than on all or any of the treasures of learning and science. It might have been expected that a sound philosophy, by which many errors, once advanced to the rank of undeniable truths, have been exploded in succession, would long since have introduced a more liberal and beneficial way of thinking. But the empire of this prejudice, if not undiminished, is still great. While the male child is reared in the bosom of knowledge and learning, and early inured to all the labours of mental cultivation, it commonly happens that the female consumes the first and most valuable years of her existence (for they are those in which habits are most formed) in acquisitions that serve only to add an evanescent lustre to the exterior; precisely at that time when it is least required, when the charms of youth and beauty are still in their zenith." Pp. 3, 4.

"If display, and not use, if to gain an idle admirer, and not a faithful friend, be the object of the education of females, the prevailing practice is well contrived for

the purpose. It may then be demanded with reason, of what use are literary attainments in woman?" P. 8.

"Education has two objects: the acquisition of knowledge and of habits. The latter of these is the most important. That course of instruction must be acknowledged to be the best, which is best adapted to develop the powers of the mind, and to call them into vigorous action; to qualify the mind to become its own instructor; to acquaint it with its own uses, and enable it to think, combine, compare, discriminate, decide betwixt contending probabilities, detect errors, and discover truths. As words are the instruments which must be employed in all these operations, it is evident that great advantages must accrue from a precise acquaintance with them, from the habit of tracing them to their elements, of analyzing sentences, and exercising the sagacity in annexing such meaning to phrases, and connecting them in such order, as will bring out sense and beauty from the whole. Memory, judgment, taste, discrimination and invention, have each its due exercise in such an employment; and the child that has been trained in such habits, will come to the investigation of facts, and the study of things in riper years, with advantages never enjoyed, and therefore not to be justly estimated, by those who have been differently trained. If the knowledge acquired by this process were of less value than it is, the habits produced by it would be alone a recommendation of great authority." Pp. 13—15.

"The resolution of the intellectual power into the several faculties of memory, imagination, and judgment, is familiar, and sufficiently correct for the use of this inquiry. As to the power of memory, whatever system of education is adopted, it will be easy to give it sufficient exercise; but that discipline must be acknowledged to be the best, by which the memory is most habituated to systematic arrangement, and by which the use of the understanding is most certainly connected with the exercise of memory. Both these objects are secured in the acquisition of a regularly constructed language, such as the Latin, in which too, it is well known, that no progress can be made without the exercise of the judgment. Whether both these objects are as well secured by any other labour in which the mind of a child can be engaged, is yet to be shewn by the advocates of a different discipline.

"As to the power of imagination, it may be thought that it is not necessary to provide for its culture in a system of education. When, however, it is considered, how numerous and how exquisite are the pleasures of imagination, how intimate is the connexion betwixt them and some of the most delightful sympathies of our nature, how many and interesting are the

subjects of human thought, on which it is impossible that the mind which imagines feebly should think with force, or even with correctness, some indulgence may be granted, perhaps, to the opinion that a system of education should provide both for the culture and regulation of the power of fancy. The mind of man has but one spring, one season of enchantment, when the *lumen purpureum* of youth irradiates the face of nature, whose charms are then beheld in all the bloom of novelty, with a depth of impression and a warmth of feeling never to be renewed. But the mind derives from the enthusiasm, in which its infancy was fostered, an ardour of character, which is displayed in maturity by a more vigorous exertion of the higher powers of intellect. If the power of fancy is to receive nurture, it must not be nursed in the bosom of science, which is too rigorously employed in the investigation of causes, to have leisure for the indulgence of those emotions which are produced simply by the contemplation of beauty. Poetry is the proper nurse of fancy, as philosophy is of reason. Poetical description must be associated with natural scenery; and, while each transfers its power upon the other, the imagination acquires riches and strength. At the same time the mind is instructed in that particular exertion of the judgment, which is denominated taste; the productions of literature and of the arts now begin to be tried by the standard of nature, and the understanding is prepared for the practice of sound criticism." Pp. 40—43.

"The female also, who has a well-cultivated taste in letters, will find no charm in a life of dissipation; frivolity cannot long entertain her; tales of scandal will disgust her; the cant of fashion will appear as ridiculous, but not quite so innoxious as that of pedantry; to her notice and favour, a well-instructed mind will be a better recommendation than that silly adulation which means nothing, when it does not mean to corrupt; and thus her virtue and her happiness will be guarded by taste, as well as principle." Pp. 44, 45.

The arguments here brought forward in favour of a classical female education, appear to us unanswerable; yet perhaps there is an objection of more weight than any that have undergone his scrutiny, which the eloquent author has over-looked; viz. the immorality and grossness of some of the popular Greek and Roman writers. While the plays of Terence are annually performed by youths before hundreds of their school-fellows, aided by the instruction, and sanctioned by the presence, of grave and reverend divines;—while Ovid's Me-

transformations continue to be the almost universal class-book, we should hesitate to accuse a father of illiberal feeling towards the sex, and injustice to his daughter's talents, should he rather choose her to be ignorant of the whole of ancient literature, than expose her pure and healthful mind to such fearful contagion. It is true, a selection might be made of ancient as of modern authors, and thus in time the same improvement effected by female influence, in the libraries of our schools and colleges, which has already made so beneficial a progress in our literature, in the arts, and in every place of public resort. Where woman is once admitted, decorum and purity must follow, or the bands of society will burst asunder.

We understand that Dr. Morell is engaged, together with a very accomplished lady, in the education of young females of fashion, and therefore he is entitled to speak on this subject with the authority of experience as well as of reason. Of his success as an instructor, we are not qualified to speak, nor would the opinion of anonymous reviewers on such a subject be of much weight, but we recommend his little volume to the serious attention of every one to whom the subject of education is interesting; being assured that it will prove no feeble instrument in hastening the happy time, when the fairer part of the creation will be placed in the rank for which nature designed them, and to which they will be hailed by the generous and enlightened of our sex. No more then shall we hear of just and tasteful remarks losing half their effect, from being conveyed in language, which, from its grammatical inaccuracy, mis-pronunciation or technical blunders, betrayed the defective education of the speaker, or the liberally-instructed youth blush with shame and indignation when he owns to himself that his amiable sister would be an unequal wife for any one of his fellow-students. And then will woman, cultivated, reasoning woman, feel her true value and happiness. In the bosom of her family, in all the dignity of private life, she will be truly the help-mate of her husband, the animating soul that urges him on in the path of virtue and patriotism; that gives ardour to his piety, and tenderness to his benevolence. Careless of admi-

ration, shunning worldly distinction, and deeming every day a sacred deposit more for others' benefit than for her own, she will delight only in rational society and employment. To be the main spring of order and happiness in her little community, will be fame enough for her; she will feel her influence in society while training future useful members of it, and whilst she pours wisdom into the hearts and light into the minds of her offspring and dependents, she will think not of being the rival of man in power and worldly influence; her glory is to be the guide to heirs of immortality.

ART. II.—*Primitive Christianity; or Discourses on Subjects relating to Zeal and Practice, Faith and Hope, delivered at the Unitarian Chapel, in High Street, Stockport: to which are added, Critical and Explanatory Notes.* By Samuel Parker. 12mo. pp. 212. Longman and Co. Johnson and Co. and Eaton. 1813.

THESE discourses were delivered, as we are informed by the Author in his Preface, at an evening-lecture, and are now printed for the following reasons: "partly from an idea, that whilst many persons were not only preaching, but also publishing, in opposition to the lectures of a much-respected minister of his denomination in the vicinity," [Mr. Grundy of Manchester,] "it did not become him to be silent, however imperfect his performances might be, but boldly and publicly to avow, what he considered to be *the truth, as it is in Jesus*; and as many of his own congregation, either from age, distance, or other circumstances, could not conveniently attend the delivery of the discourses, it might not be altogether useless or unpleasant to them to have an opportunity of reading them. These were the leading motives to publish." But these discourses, Mr. Parker hopes, may also "afford gratification and improvement to his distant friends; or be the means of exciting just views of Christianity in the minds of persons unknown to him." These motives are certainly commendable. We sincerely wish the volume may produce the effect intended by the worthy writer, and with that view recommend it to the perusal of our readers.

The subjects are the following:—

The Nature and Propriety of contending for the Faith once delivered to the Saints.—The Father alone the true God, and the only proper object of Religious Worship.—The Docility and Simplicity of Little Children, considered and improved.—The Scripture Doctrine of Justification explained and improved.—The Causes of Infidelity.—The Unconscious State of Man between Death and the Resurrection.—The Happy and Permanent Junction of the Righteous in a Future State in the Presence of Jesus Christ.

These subjects are important and interesting. The discourses are distinguished throughout by what appear to us correct views of scripture doctrines, and by candour, simplicity and benevolence truly Christian, united to zeal not only for revealed truth, but for its proper and natural effects, undissembled piety towards God, good will to men, and the performance of every social duty. In the Discourses themselves, as well as in the Notes, a considerable variety of important matter is collected from very respectable sources, with references to the various authors from whom it is obtained. Hence persons, who have not attended to the subjects of which they treat, may derive much information from them, and may learn where they may receive the fullest satisfaction.

In a note to Discourse II, the author gives a concise view of a late learned controversy in our pages, [ix. 392. 466. 521. 595. 660. 663. x. 38. 120,] on Acts xx. 28; and most of our readers, we are convinced, will agree in his conclusion:

"Whatever was the original reading of Acts xx. 28, I cannot believe that the apostle intended to use the expression, *the blood of God*, and therefore I should lay no stress upon that passage, as Doddridge seems to have done.

"St. Athanasius intimates, that the scriptures have no where delivered to us such language as *the blood of God*. Such, says he, are the impudent expressions of Arians. Athanas, cont. Apollin, apud Wetstein in loc." Notes to Dis. II. Note C. p. 62.

There is rather a curious Erratum in Note A, to Dis. IV. p. 127, by which Mr. Madge, the pastor of the Unitarian congregation at the Octagon, Norwich, is elevated to a doctorship, and substituted for Dr. Magee, the Dublin professor, well known to

our readers as the advocate of the Church-of-England doctrine of the Atonement.

ART. III.—*Family Devotion Assisted: containing Forms of Morning and Evening Prayers, for a Fortnight.* By Joshua Toulmin, D. D. 12mo. pp. 140. Smiths, Birmingham; Sherwood and Co. London. 1814.

OF domestic devotion, Dr. Toulmin says,

"Family Prayer is founded on the same principles as is public worship: it is equally social devotion, conducted in a smaller circle and less open to the notice of the world: it is social devotion more frequently called into exercise, at the interval of hours instead of days; and consequently better adapted to keep alive a sense of God and his Providence, and to strengthen the influence of religious acts. It is social devotion practised under circumstances that give it a peculiar interest; an interest produced by the endearments of domestic connexions, and by a special reference to the state of a family, its wants and blessings; and to the duties which its members owe to one another. It applies the doctrine of a Providence, the grace of the gospel and the practical principles of religion, and brings them home to us, in those relative capacities in which we are daily and hourly called upon to act, as men and Christians, under our own roof.

"A family, united by the bonds of the Christian faith, is indeed, a church of Christ, formed on a smaller scale, and daily enjoying the opportunities and advantages of social worship. Instruction and government render it the school of virtue; devotion exalts it into a temple of the living God." Pref. pp. iii, iv.

After all that has been so repeatedly urged from the pulpit and the press in recommendation of this most useful but too much neglected practice, it cannot be necessary for us, would our limits permit, to detail at large the arguments in its support: convinced, however, as we are, of its vast importance to the maintenance and revival of the genuine spirit and habitual efficacy of pure and undefiled religion, we cannot refrain from pressing it on the attention of the rational and reflecting part of the Christian community, with the sincerest wish that it might be as generally adopted as the observance of public worship. On this subject indeed there seems to be but one opinion among ministers of all denominations. It is true, no religious practice whatever

is to be received as a duty, on human authority, merely, however respectable; but where there is unanimity of opinion concerning the utility of any habit of this kind, among those whose business it is to study and to labour incessantly for the improvement of mankind in Christian principles and conduct, this circumstance surely has some demand on the serious consideration of those to whose benefit their time and exertions are devoted, and should obtain for the claims of any practice so recommended, the most impartial, candid and deliberate investigation. When no difference of opinion exists among physicians, on the best means of restoring the health of the body, their advice is followed in the most critical cases, without the least hesitation. Is then the unanimous advice of those, the object of whose constant study is the welfare and improvement of the mind, concerning the means adapted to this end, deserving of no regard?

The numerous Forms of Family Prayers, that have been presented at different times to the public, shew the importance which ministers have attached to this practice; and among these, the publications of Dr. Priestley, Dr. Einfeld, the late Rev. T. Kenrick, and Mr. John Palmer evince that Unitarians are not less satisfied of its usefulness and value, than their Trinitarian brethren. Our ancestors, it is true, carried this practice to excess. But will any sensible and reflecting person allow himself to be deprived of the benefit of any custom whatever, merely because a conviction of its excellence has induced others to overrate and abuse it? We are well persuaded that public worship, and public religious instruction, lose at least half their efficacy through the neglect, which, it is to be feared, is partly at least the effect of this excess; for where is the good seed of the word of God to be expected to take deep root, and bring forth fruit abundantly, but in good soil; and where is that soil so likely to be found as in those families in which domestic devotion is made an habitual and daily practice? We are convinced there is scarcely any method which Unitarian Christians can adopt, to second the efforts of their ministers more effectually than the practice we are recommending. An apology, we hope, is not

necessary for the length and earnestness of these remarks.

Certainly, no apology is required for the publication of this small volume of Family Prayers. If any were required, the author has one that is sufficient. They were composed at the request of "A Society formed to promote Christian Knowledge and the Practice of Virtue, by the distribution of Books," in the West of England, with which he has been connected more than twenty years. Nor could their choice have fallen on a fitter person, than on one who has devoted the whole of a long life to the cause of pure unostentatious religion; who has borne so many testimonies in its favour; has discovered in his various publications so much of its genuine spirit, and recommended it so frequently and affectionately, especially to the rising generation. The most experienced in devotional exercises may find such helps as these useful, when the mind is harrassed by a multiplicity of cares, and the spirits are exhausted. Variety also is not only necessary to suit the tastes of different individuals, but will be found useful to the same persons on different occasions. Variety, in such compositions, is, moreover, not so easy as persons unaccustomed to them may imagine. The union of unaffected devotion with philanthropy truly Christian, expressed in style suited to the purpose, will not fail to recommend these Forms of Family Prayer to the candid and the serious.

ART. IV.—*A Narrative of the Proceedings of the Society called Quakers, within the Quarterly Meeting of London and Middlesex, against Thomas Foster, for openly professing their Primitive Doctrines concerning the Unity of God.* 8vo. pp. 372. Pref. pp. xl. Index pp. 16. Johnson and Co. 1813.

AMONGST the different sects into which the Christian church is divided, there are few, if any, who have acquired such a general good character as the Society of *Friends*, commonly called Quakers. Their distinguishing opinions may appear unscriptural and enthusiastic to some, and others may regard their peculiarities in dress, conversation and manners as puerile or ridiculous; but all agree in admiring their meekness of

temper and peaceable deportment. Their continued and decided testimony against war and their firm refusal to lift the instrument of destruction against their fellow-men, have rendered them venerable and lovely in the eyes of every true disciple of the Prince of Peace. And they have endeared themselves to the friends of liberty and the rights of man, by their repeated and finally successful efforts in the cause of injured Africa. In the abolition of the Slave Trade they led the way, and both England and America were admiring witnesses of their benevolent exertions. In addition to this, the Christian who knows the value of the Protestant maxim that "the Bible, the Bible only" is the standard of religious truth, will see much to praise in their rejection of all creeds, and in their general adherence to the use of scriptural language in the expression of religious sentiments.

After contemplating the fair picture which this view of their character as a body presents, it is painful to find, on a closer examination, that it is disfigured with foul blots. A perusal of the volume before us affords ample proof, that in the internal regulations of *Friends*, encroachments are sometimes made on the province of conscience, and shackles imposed on the exercise of private judgment, which are directly contrary to the liberty of the gospel, and which ill comport with the peaceable character and Christian professions of the Society. In this Narrative are recorded instances of intolerance which have surprised and grieved us. The spirit manifested against Mr. Foster is the very same that, armed with fire and sword, has presented to the world the mournful and tragical scenes of the Romish Inquisition. If the proceedings which led to the disownment of Mr. Foster may be considered as sanctioned by the Society at large, (of which, however, there seems some reason to doubt,) they will fix a stain upon its character that can never be effaced. In order to justify these assertions, we hasten to put our readers in possession of the leading circumstances of Mr. Foster's case,* premis-

ing that our prescribed limits will only admit of a very brief statement, which we shall preface by giving Mr. Foster's account of the constitution of the Monthly, Quarterly and Yearly Meetings amongst *Friends*, in which the business of the Society is conducted.

"In the Society of Friends, the members of one, or, in most cases, of several congregations, constitute a *Monthly Meeting for discipline*. The members of all the Monthly Meetings in one, or several adjacent counties, form a *Quarterly Meeting* to which representatives are appointed, from each of the Monthly Meetings within its district, yet no member is excluded, and they are generally expected to attend. Each Quarterly Meeting in Great Britain, is directed, annually, to depute four representatives to the Yearly Meeting held in London, but the county of York, in consideration of its extent, is allowed to send eight, and London twelve. Any member of the Society may be present at its sittings, and partake in its deliberations. This Meeting possesses the supreme legislative and judicial power in all matters of discipline, for the whole Society throughout Great Britain, and in matters of faith and principle,* for Ireland also, from whence representatives are annually deputed, by the national Yearly Meeting held in Dublin. Book of Extracts, p. 4.

"Two or more 'Faithful Friends,' are directed to be appointed by every Monthly Meeting, as overseers in each particular Meeting, and those Meetings are earnestly recommended to be 'careful to choose such as are themselves of upright and unblameable conversation, that the advice they shall occasionally administer to other friends, may be the better received, and carry with it the greater weight and force, on the minds of those whom they shall be concerned to admonish.' 1752. Ibid, p. 109." Pp. xxxv, xxxvi.

The following extract will shew in what manner the judgment of these meetings in disputed cases is expressed.

"The members of the Society are not only allowed but advised to be present, and may express their opinions on any subject under discussion; but when the collective sense of the Meeting is pretended to be taken, no shew of hands is called for, no counting of numbers is permitted; but the clerk records what he takes to be the sense of those whom he esteems to be the most weighty friends present, and this passes, and is recorded, as the general sense of the assembly, and, in cases that admit of difference of sentiment, without any rational evidence of the fact. Those who from diffidence or other causes do not

* Mr. Foster's case was laid before our readers, vii. 343, 374, 523; viii. 109, 255, 306, 373, 645; ix. 105, 152, 219.

“speak to the subject, have no other means of expressing their opinion.” P. 127.

Mr. Foster had been, for more than fifty years a respected member of the Society of Friends, in which he was born and educated. In his youth he perused the works of William Penn, by which he was led to adopt Unitarian sentiments. For several years he has been a subscriber to the London Unitarian Book-Society, with which he was made acquainted by the late William Rathbone, a member, as well as himself, of the Society of Friends. In the Autumn of 1810, he distributed some remarks on the Yearly-Meeting Epistle, which first appeared in our 5th vol. pp. 490—494. These circumstances were made the ground of an accusation against him, and in August, 1811, he was visited by one of the overseers of Ratcliff Monthly Meeting, of which he was a member. His visitor acknowledged that he knew not the nature of the Book-Society, but “concluded their principles were very different from those of Friends.” This visit was followed by another from both of the overseers, and in their conference with Mr. Foster they told him that they deemed it improper “for any member of the Society to promote, in any degree the circulation of a paper which evidently censured *what had been approved by the Yearly Meeting.*” After a second conference, the overseers expressed to Mr. Foster their intention of bringing the case before the Monthly Meeting. In a letter which he addressed to them immediately after, he urged upon them the necessity of pointing out the rule of the Society against which he had transgressed before they accused him, alleged that there was no such rule to be found, and justified his conduct by an appeal to scripture in support of the rights of private judgment. This appeal was in vain, and soon after, Mr. Foster was charged before the Monthly Meeting with “having imbibed and aided in the propagation of doctrines contrary to those of the Society.” This led to a little debate in the course of which Mr. Foster requested to know his accusers, whom the overseers had before spoken of as being numerous, and who, probably in the capacity of his judges, formed a part of the meeting. This reasonable request was refused. The Meeting

concluded by appointing a committee to visit and examine Mr. Foster, on the charges preferred against him, and to make their report accordingly. The first person named as proper for one of the Committee was a member who throughout the meeting had shewn the strongest spirit of opposition to Mr. Foster. The minute which was entered on the records of the Meeting was expressed in a loose and indefinite manner, simply stating that Mr. Foster “had imbibed and aided in propagating *doctrines* contrary to the genuine principles of the Society,” without saying what those doctrines were. This was remonstrated against both by Mr. Foster and one or two of the *Friends*, but without effect; no specific charges were made, and the Committee appointed to visit him had so little sense of justice as to take advantage of this indefiniteness and to question Mr. Foster on several other subjects besides those which were the foundation of the original charges. Mr. Foster very properly refused to answer any such questions. In the course of the proceedings, several attempts of this kind were made, and several new charges actually introduced, and the Committee insisted upon their right to “*inquire into any of Mr. Foster's sentiments which they deemed contrary to the principles of the Society.*”

Another artifice which was resorted to, in order to make Mr. Foster appear as criminal as possible, was to leave out the word *book* in the second charge against him, and to represent him as having become a member of “the London Unitarian Society.” The disingenuousness of such conduct was pointed out in an early stage of the business by Mr. Foster, but it was *excused* and repeated.*

The Committee after visiting Mr. Foster twice, without “any satisfaction,” at length made a report, and on this report was grounded a “testimony of denial,” or in other words, a public disownment. Mr. Foster defended himself in written addresses to each of the Monthly Meetings, and denied that his sentiments were different from those of the most approved early writers amongst the Friends. At the last Meeting he claimed the right of

* One of the members of the Quarterly Meeting afterwards argued, that as Mr. Foster had become a member of another society he could no longer remain in their's.

hearing the testimony of denial read, if it contained any new grounds of accusation. He was solemnly assured it did not, but when he received it he found that it did, so that in fact he was condemned for crimes with which he had never been charged, and that too unheard. On the following Monthly Meeting, Mr. Foster addressed a letter to its members claiming the right of being heard on these new charges, but this letter was not even allowed to be read. Mr. Foster, under a full conviction that there was no rule of the Society which would authorize his disownment, and feeling the injustice that had been done him, determined to appeal to the Quarterly Meeting. As there had been some fresh regulations made by this Meeting respecting appeals, he desired a copy of them, that as an appellant "he might neither lose any privilege nor transgress through ignorance." He also desired to consult the records of the Yearly Meeting. The former part of this request was granted, the latter denied. After several sittings of the Committee appointed by the Quarterly Meeting, in which both parties were heard, the decision of Ratcliff Monthly Meeting was confirmed. In the course of these examinations several new charges were made against Mr. Foster, of which the following exhibits a curious mixture of ignorance and intolerance. "Their (the respondents of the Monthly Meeting) next charge was, that I did not put the same construction on some texts of scripture, which they did!" P. 185.

In another part of the accusations of these respondents, they adduced several passages from an anonymous book *supposed* to have been written by Mr. Foster, in which they said, (evidently implying that this increased his crime) that the writer had introduced a quotation from Dr. Priestley!

It is but justice, however, to this Quarterly Meeting to state, that several of its members expressed their strong disapprobation of the charges and proceedings against Mr. Foster, and had it not been for the delusive manner in which the sense of such assemblies is taken, it is more than probable that the decision of the Ratcliff Meeting would have been reversed. Mr. Foster has since appealed from the Quarterly to the Yearly

Meeting, whose proceedings will, we believe, soon be laid before the public. Such is an epitome of Mr. Foster's case. Our readers will scarcely believe that such proceedings could originate from the Society of *Friends*, proceedings which are at variance, not only with every principle of religious liberty, but also with their own constitution. Mr. Foster from the first denied that he had offended against any rule of the Society, and besides shewing that his opinions were consonant to those of their most approved early writers, he argued also their consistency with scripture, and therefore contended that he ought not to be expelled from a church which professed to have no creed but the scriptures. His accusers, however, took advantage of their want of a creed, and in their proceedings substituted in place of it, what they called the *general belief*, or *general principles* of the Society, and on a vague charge of an offence against these, Mr. Foster was disowned. Thus has a precedent been established, which, if followed, may lead to the expulsion of men of all sentiments. The Ratcliff Monthly Meeting proscribes an Unitarian, another meeting may proscribe a Calvinist, and a third an Arminian; each alleging that these opinions are contrary to the *general belief* of the Society.

In confirming the decision of the Ratcliff Meeting, the Quarterly Meeting of London and Middlesex have set up claims in behalf of the Society, which shew an entire ignorance or a thorough contempt of all the rights of conscience, and which are a disgrace to persons who live in a country where religious liberty is almost proverbial. These claims are well expressed in the following extract from Mr. Foster's Appeal, with which we shall conclude, leaving our readers to make their own comments.

"To confirm such a decision, is, in the first place, to pronounce, that the proceedings on which it is founded, have been conformable to gospel order, and the rules of the Society.

"2ndly. That Monthly Meetings are at liberty to set up, each at his own discretion, articles of faith, expressed in unscriptural terms.—To exercise inquisitorial powers over their members, concerning them, and to enforce their reception, upon pain of disownment, without the sanction of any rule of the Society.

"3rdly. It would be in effect to declare, that such accusations may be presented, and recorded, in indefinite terms, to the manifest encouragement of tale-bearing and detraction; and that their ostensible authors are, contrary to a positive rule, under no obligation to make known their informants, nor to explain their accusations, however vaguely or obscurely expressed, nor to inform the persons they accuse, whether they themselves believe those doctrines, they are censuring their brethren for not holding.

"4thly. It would also be, like the church of Rome in former times, to set up a claim to infallibility, by declaring, in effect, that the Yearly Meeting Epistles were too sacred to be criticised or examined—that it was useless and pernicious, to point out even such inadvertent errors, as may be found in them, and might justly incur the penalty of disownment.

"5thly. It would be equivalent to declaring, that, in your judgment, no member of the Society, ecclesiastical officers excepted, ought in future, openly to profess or aid "in propagating" such "opinions" as he may believe were held by the most approved authors in the Society, from a careful perusal of their works, but must, if he would avoid the danger of disownment, suppress his own convictions of truth, and inquire of the overseers of the Meeting he happens to be a member of, what he may profess without giving offence, and what he must keep to himself—how he is to understand the authors he peruses—what works he may purchase, and in what manner—whether he may disperse, or give away such works as he judges may be useful in the promotion of piety and virtue—or, whether he may, by the serious use of that understanding given him of God, deduce for himself in the best manner he can, the sense of particular texts of scripture, or whether he is bound to receive their construction of difficult texts, contrary to his own conscience and judgment?

Lastly, it would be to decide that, according to your judgment, a belief of all that Christ is recorded in the scriptures to have taught, concerning himself and his doctrines, is not a sufficient profession of Christian faith, to entitle a person to a continuance of membership in the Society of Friends, although it has never thought fit to establish a creed." Pp. 334, 335.

ART. V. *A Sermon on the Use of Reason in Religion*, preached at George's Meeting, Exeter, Dec. 18, 1814. By James Manning. 8vo. Pp. 28. Bowring, Exeter. 1s.

WE have given an account [x. 192—196.] of the late theological controversy at Exeter. This sermon was preached in the midst of it, and appears to us to have been

admirably calculated, both to silence bigotry and to encourage virtuous and free inquiry. It is serious and affectionate in its spirit, and at the same time bold and manly in its tone. The scriptural illustrations are peculiarly happy. Coming from a gentleman of such a well-known catholic disposition, respectable character and amiable manners, and so long looked up to among the Dissenters of the West, it must have had a healing and salutary tendency at Exeter, and may be recommended as an excellent specific against apathy on the one side, and intolerance on the other, in all places.

ART. VI.—*The Sinfulness of War*, illustrated and enforced in a Discourse delivered before a Society of Christians of the Unitarian Denomination, at their Chapel in Southampton, on December the 18th, 1814, by Benjamin Travers, Southampton, Skelton, 8vo. pp. 26.

THE benevolent object of this sermon is in the words of the author, (p. 14.) to convince Christians that they "ought on no account whatever, let the temptation be ever so great, to hire themselves, or suffer their children to hire themselves, if in any way they can prevent it, for the express purpose of carrying on offensive war. Alas! how little chance is there of the still small voice of reason and humanity being heard amidst the universal and perpetual din and clang of arms!

ART. VII.—*Peace the Real Interest of every Human Being*. An Address delivered at Brighton, on Thursday, July 7, 1814, being the Day appointed for Thanksgiving on account of the Re-establishment of Peace. By John Evans, A. M. 8vo. pp. 46. Sherwood and Co.

WITH his characteristic readiness to improve every passing event to a moral and religious purpose, Mr. Evans delivered an Address to the good people of Brighton, where he chanced to be on the Thanksgiving Day, on the subject of Peace; and at the request and charge of one of his hearers, a stranger, he has now given it to the public. Mr. Evans has, forgotten, however, to state to what congregation the Address was delivered; we presume that it was the Unitarian congregation. At the same time any Christian auditory might have heard it with pleasure.

POETRY.

SIR,

Feb. 21, 1815.

THE *Essay on Time*, though without the recommendation of novelty, you may judge worthy of a place in your poetical department, for its merit, and as it has been seldom printed. I first read it in a *Collection* by *Lewis*, published about 1719, The author is, I believe, unknown.

R. B.

An Essay on Time.

Tho' time in haste for ever glides along,
Nor heeds my subject, nor attends my song;
Incessant still beneath my searches floats,
Wastes in my hands, and fades upon my thoughts;
Yet would I, muse, the wondrous theme essay,
And to the fleeting phantom lend my lay.
Thro' all the revolutions, pains, and strife,
That or befall, or busy human life,
Whether we chase our joys, or tempt our woes,
Pursue our toil, or deviate to repose,
To manhood rise, or verge beyond our prime,
One tide transports us, and that tide is TIME.
Of this consists our dates, in this commence,
'Tis what admits us here, what bears us hence;
Involves us in an unrelaxing course;
And what's exempt from time's imperial force?
Wide as th' extent of nature's fair array,
Th' unwearied trav'ller spreads his airy way;
By nought controll'd, one rigid motion keeps,
And matter moulders where his pinion sweeps.
For him fierce lightnings cleave the sultry air,
For him the total band of meteors war;
For him successive seasons, as they stray,
Or scatter genial life, or reap decay.
And as in forests we promiscuous see
The shooting scyon, and the shiver'd tree;
Or midst a silent shower, as rise and break
The bubbles various on the level lake;
So births and deaths, an intermingled train,
For ever swell the records of his reign.
Amongst the stars, or underneath the sun,
Whate'er is suffer'd, or whate'er is done;
Events or actions, all the vast amount
But stretch his scroll, and add to his account.
Yet while his stern vicissitudes advance
O'er ev'ry orb, thro' all the vast expanse,
While scenes succeed to scenes, and forms to forms,
And other thunders roll, and other storms,
Sedate he triumphs o'er the general frame,
And, changing all things, is himself the same.

Fain would the learn'd th' ideal power define,

And on the mighty measurer cast their line.

With emulous ardor on the task they wait,
Contrive their circles, and their aras state;
From these compute, by those the tale devise,

And vaunt to match our annals with the skies:

Yet ever devious, miss the promis'd end,
Tho' METO plan, and tho' CALIPPUS mend;
The ancient periods be reform'd by new,
And GREGORY polish, what HIPPARCHUS drew.

Schemes rais'd on schemes, see endless error start,

And reg'lar nature mocks the boast of art;
In what regard the works of mortals stand
To this great fabric of the Almighty's hand,

Is his to view; and sure to him alone
His world, and all its relatives, are known;
And acts and things distant before him lie,
And time itself retires not from his eye.

But whence, oh muse, celestial voice! rehearse,

That speak'st the theme, and aid'st the sacred verse,

Whence this progressive now, untaught to stay,

This glimmering shadow of eternal day?
When first th' Almighty from the womb of night,

Bade infant-nature hear, and spring to light,
Her place he sever'd from the boundless waste,

And, from eternity, her time to last;
'Twas then it issu'd on the new-form'd stage,

With her co-eval, and itself her age;
Ordain'd o'er ether, air and earth to range,

The scope of ev'ry life, and ev'ry change.
Its progress note; th' illustrious globes above,

Shine in its shade, and in its shadow move;
With stated pace around their orbits play,

And waste th' impatient moments on their way;
While to a new eternity consign'd,

They haste from that before, to that behind.
So where some streight its every channel draws,

From main to main th' impetuous waters pass;
Yet rush but to return from whence they came,

The mighty ocean's diff'rent, and the same.
See time launch'd forth in solemn pomp proceed,

And man on man advance, and deed on deed!

No pause, no rest, in all the world appears,
Ev'n live-long patriarchs waste their thousand years.

If Babel's tower no more with heaven contends,

In spiry heights a Nineveh ascends:

See in their sires each future nation stray,
And or desert, or meet the morning ray!

Or visit Lybia's sands, or Scythia's snows,
And brethren scatter that must soon be foes;

See other kings hold other crowds in chains!

And Nimrod but the first of monarchs reigns.

These suns behold a Cyrus lord of all;

These view young Ammon triumph o'er the ball:

Now haughty Rome in martial rigor frowns,
And bears down powerful states, and treads on crowns;

Bids mighty cities in a flame expire;

Nor dreams of Vandal rage and Gothic fire.

Mankind and theirs possess one common thrall;

And, like the gods that sway them, empires fall.

Some period void of science and of fame,
Scarce e'er exist, or leave behind a name;
Mere sluggish rounds to let succession climb;

Obscure and idle expletives of time.

Lo, earth smiles wide, and radiant heaven looks down,

All fair, all gay, and urgent to be known!

Attend, and here are sown delights immense,

For ev'ry intellect and ev'ry sense,

With adoration think, with rapture gaze,

And hear all nature chaunt her Maker's praise.

With reason stor'd, by love of knowledge fir'd,

By dread awaken'd, and by hope inspir'd,
Can we, the product of another's hand,

Nor whence, nor how, nor why we are, demand?

And, not at all, or not aright, employ'd,

Behold a length of years, and all a void?

Happy, thrice happy he! whose conscientious heart

Inquires his purpose, and discerns his part;

Who runs with heed th' involuntary race,

Nor lets his hours reproach him as they pass;

Weights how they steal away, how sure, how fast,

And, as he weighs them, apprehends the last:

Or vacant, or engag'd, our minutes fly;

We may be negligent, but we must die.

Look before you leap.

Vis, consilii experts mole ruit sua.—HOR.

Vansittart, Stuart, Liverpool,

Saint, sinner, and a lord,

Would they persuade thee, dear John Bull!
To rush upon thy sword?

Forbear, such suicide to choose,
Nor bless them for their labours;
See Gallia, wiser now, refuse
To quarrel with her neighbours.

And who the fiction will advance,
To have his sense affronted,
That by the citizens of France,
A Bourbon still is wanted.

No, from his slippery height stepp'd down,
Louis with power may part well;
And, rich in jewels of the crown,
Eat, drink, and sleep, at Hartwell.

OTIOSUS.

Vienna and Elba—or a New Royal Game.

*Fools indeed drop the man in their account,
And vote the mantle into majesty.*

YOUNG.

Castlereagh of a dukedom dreams,
Monarchs and ladies dance;
Napoleon matures his schemes,
And, lo! he lands in France.

Strange news!—a courier brought it—
From Elba sail'd away!
What king or emperor thought it?
Alack! and well-a-day!

Ye who have heard the tale,
Determine, if ye please;
To guess ye cannot fail,
Who's fox and who are geese.

BREVIS.

The Briton and the Greek.

*On the Duke of Wellington being a Party
to the hasty Declaration at Vienna.*

Duke Wellington, inscrib'd the first of men,

On the bright roll of Britain's martial story,

In luckless hour, the diplomatic pen
He seiz'd, and tarnish'd all a soldier's glory.

Not thus the Grecian, fam'd thro' ev'ry age,

O'er Macedonian Philip would prevail;
He scorn'd an idle war of words to wage,
'Twas his to fight the foe, and not to rail.

Annus Mirabilis.

Mild Louis, still a king in story,
Distinguish'd by his transient glory;
So late for Gallia cross'd the main,
There to commence his ten months' reign,
Yet, wondrous, his decrees appear,
At Paris, in our twentieth year!

PLEBEIUS.

OBITUARY.

On the 2d of April, died at his house in Leigh Street, Brunswick Square, **WILLIAM JOSEPH PORTER, Esq.** in the 52nd year of his age. This gentleman was son of the Rev. Thomas Porter, a respectable dissenting minister, who at different periods, was pastor of considerable congregations at Bury Street, St. Mary Axe, and Queen Street, Ratcliff-highway, London; also at Hinckley and Northampton. He was author of an excellent tract entitled, "Serious thoughts on the Birth of a Child." Mr. Porter's mother was daughter of Commodore Boys, who died while he was lieutenant-governor of Greenwich Hospital, of whose dreadful calamity, occasioned by the loss of the *Luxborough Galley*, in 1727, by fire, there is a most interesting but terrific narrative in the 5th vol. of Stockdale's edition of Campbell's *Lives of the Admirals*. A separate account of this distressing calamity was also published by the Commodore's son, in the year 1786, in 4to.

The subject of this memoir embarked when he was 14 or 15 years of age, under the patronage of his uncle, the late Sir Henry Hervey, in the navy, and saw much service in the West Indies at the period when the French and English fleets, under Count de Grasse and Admiral Lord Rodney were opposed to each other. At the end of the American war, he was placed in his Majesty's Victualling Office, in which he continued at Portsmouth and Deptford till 1809, when he retired on a pension granted to him for twenty-five years' active service; his superiors bearing the most honourable testimony to the talent, the zeal and integrity, with which he had ever discharged the duties attached to his public situation.

Mr. Porter, though educated in the doctrines of Calvinism, had studied too closely the works, and the revealed word of his Maker, to remain long in that gloomy system. He had been taught that the Almighty was the benevolent father of a part of the human race only: the scriptures, he plainly saw, considered him as the God and Father delighting in the happiness of all mankind. He had been taught in early life to believe in a

trinity of persons in the Godhead; advancing years led him to a rational conviction of the supremacy and unity of the Creator, to whom alone religious homage and adoration were to be paid. Having abandoned the errors of early life, and the prejudices imbibed by education, he was not backward in avowing a faith more consistent with right reason, and more worthy of the character and attributes of the God and father of the universe. He was accordingly among the earliest members of "The Unitarian Society," which was established in London, in the year 1791. At this period he was known to, and highly respected by the venerable Lindsey, and in his friendship, he enjoyed a large share till the death of the latter in 1808. In the year 1805, Mr. Porter printed a new edition of his father's work, "Serious Thoughts on the Birth of a Child," with such alterations as he believed would render it useful, but of which alterations he gave proper notice in an advertisement prefixed to this impression.

Mr. Porter, for more than twenty years, endured almost constant ill health, frequently attended with excruciating and long-continued sufferings, but in the midst of all his afflictions, he was patient and resigned to the will of heaven; the principles of religion were the solace of his mind, at times, when with less fortitude, and a less steady dependence on the goodness of God, he might, overwhelmed by pain, have sunk in despondence. And within a few hours of his death, he expressed in the most grateful terms, the high satisfaction which he then derived from that system of doctrines to which he had uniformly and steadily adhered, through so long a course of years: the words of the Psalmist might be justly applied to him, "Mark the perfect man, and behold the upright, for the end of that man is peace." He has left a widow, pitied on account of her heavy loss, and highly respected by all their common friends; and three sons, whose attentions to their father while living, and affectionate and pious sorrow at his death, prove that they sufficiently estimated and valued his virtues to copy them into their own

characters. In speaking of Mr. Porter, one of his oldest friends says, "than whom few persons have been more esteemed and respected while living by those who knew his worth, and in his death few more sincerely regretted and lamented by his friends. His private worth and his consistent conduct did honour to the principles he professed. He possessed an upright, well-informed and enlightened mind, and a truly kind, friendly and benevolent heart. His nature was gentle, generous and disinterested, and his temper frank, open, liberal and candid. With all the artless simplicity, the guileless rectitude, and the honest manly integrity, which are essential to that character, it may be truly said, that he was 'an Israelite indeed!'"

J. J.

On Monday last, (April 10th,) at Liverpool, JOSEPH BRANDRETH, M.D. in the 70th year of his age, after a long and painful illness which he bore with his characteristic fortitude and

the most patient resignation to the will of his Creator. He commenced his career with no other advantages than his own industry and talents, and his perseverance was rewarded by unexampled success in his profession. The lines of deep thought and of anxious care for the welfare of his patients were strongly contrasted in his countenance with the smile of kindness and benevolence.—His affections were warm and his friendships lasting; his conversation was animated and brought comfort and cheerfulness to the bed of sickness. His mind was ardent in the pursuit of knowledge, and notwithstanding the avocations of a most laborious life, his reading was universal, and few discoveries in science escaped his inquiry. He possessed a most accurate and tenacious memory, which he ascribed to the habit of depending upon it without reference to any notes. His medical course was principally distinguished by the utility of applying cold in fever.

M. Chron. April 14.

INTELLIGENCE.

Mr. Wright's Missionary Tour, &c.

[Continued from p. 123.]

The second and principal part of this journey was in Scotland, and occupied one hundred and ten days, during which I travelled nearly nine hundred miles, and preached ninety-two times. I shall divide the parts of North Britain I visited into districts.

I. *The most Southern district including Roxburghshire and Selkirkshire.* This was entirely new ground, not having been previously visited by any Unitarian Missionary, nor had those to whom I preached ever before heard the doctrine publicly preached, those who were Unitarians had become such by reading and conversation. I visited this district twice, and preached at the following places.*

1. *Jedburgh.* I preached in a Hall, and was well attended. After the service I had a considerable party together for conversation, and much debate ensued. I was opposed, very strongly by several persons, in particular by a Burgher student, who pronounced the doctrine I maintained damnable, and charged me with

poisoning a considerable part of the country with it; after considerable debate he became more moderate, and we parted good friends.

2. *Melrose.* There are several Unitarians in this town. I preached in a barn, had a very attentive congregation. The friends at Melrose attended on my preaching at

3. *Darnick*, a hamlet of Melrose and about a mile from that town. Here I preached five times, in a carpenter's shop, which was well filled with attentive hearers. In this village there are several well-informed and respectable Unitarians, respectable for intelligence and moral worth. The last day I preached, an old man, his sons, daughter and son-in-law, came nine or ten miles, over the moors, to hear me; I was much pleased with their conversation.

4. *Galashiels.* There are some Unitarians in this place, and others disposed to examine the doctrine. I preached twice. The first time on a Sunday evening in an assembly room, which was completely crowded, and many went away who could not get in. When I visited Galashiels again the assembly room was occupied by the comedians, I got another room, and though it was on a week night, and a meeting about matters of trade was held

* I do not mention places in the order in which I visited them, but according to their geographical situation.

at the same time, we had a good congregation.

This is a district in which much may be done. The friends have begun a library, and if a few books could be sent them from London, especially a set of the Unitarian Tracts, it would greatly encourage them and do much good.

II. *District, the northern capital and other places south of the Forth.* Though in this district Unitarians are not so numerous as in some other parts of the North, its situation and relation to other parts of the country entitle it to every attention.

1. *Edinburgh.* I visited this city twice and spent twenty days in it. Preached nine times. The congregations were always respectable, sometimes pretty large. Had much pleasing intercourse with the friends. Was gratified in observing the progress the cause has made during the last three years. The Society is certainly in a much better state than it was when I visited Scotland before. Mr. Smith's labours appear to have done much good. Unitarianism is viewed with more respect, and the prejudices against it are gradually giving way.

No place in Scotland can be of more importance to the Unitarian cause than Edinburgh. Its prosperity there must, in some degree, affect its progress in many other places. In this light the subject is viewed by our friends in that ancient metropolis. Mr. Smith's Lord's-day evening lectures on doctrinal subjects, which are usually advertised, are well attended.

2. *Leith.* Here I preached twice to attentive audiences. Mr. Smith is anxious to preach occasional lectures at Leith, and it is hoped his friends will provide him a room for the purpose.

3. *Falkirk.* I visited this town three times; preached five discourses there, the last three of which, delivered in the assembly-room, were well attended. My friends at Falkirk wished me to preach a sermon with a view to a collection among them for the charity-school in that town; of this they gave public notice; but some persons sent the drummer through the town on the Saturday to inform the inhabitants that the managers of the school could not in honour or conscience accept of any money collected on the occasion: and sent an advertisement to the same purpose to the Edinburgh Star, which was inserted in the form of a paragraph, to which Mr. Smith, of Edinburgh replied in the next number of the same paper.

III. *District. Parts of the country North of the Forth.*

In this district I broke up some new ground and my success was beyond all expectation.

1. *Dunfermline.* This is a populous manufacturing town. I found several Unitarians, and others who have begun to ex-

amine the doctrine. I preached in the open air to about five hundred people, who were very attentive. Mr. G. Harris had once preached here in a room, otherwise the ground was new. It is thought could there be frequent preaching at Dunfermline, an Unitarian congregation might soon be formed.

2. *Tuleycultrie.* A manufacturing village, at the foot of the Anchel-hills. I preached in the open air to a small assembly. Some persons from *Alloa* attended.

3. *Dumblane.* Here I knew no person, had no introduction, preached in the open air to about two hundred persons. I scattered the seed on new ground, about which I could get no previous information, where probably Unitarianism had not before been heard of, obtained a patient hearing, and left my work with my God.

4. *Blackford.* A village in Perthshire. In this place there are several Unitarians. I had preached here once before, and am, I believe, the only Unitarian minister that ever visited it. I found my old friends had made considerable progress since I visited them before; then they were Universalists, now they are confirmed Unitarians. Had much conversation with them. Preached in the open air to a very attentive audience.

5. *Crief.* Preached in a public hall. In the midst of my discourse about one-third of my audience rose up and departed; the rest remained attentive.

6. *Perth.* Was disappointed of a place till it was too late to have a regular service. A few people came, to whom I delivered an address, containing an outline of our religious sentiments.

7. *Dundee.* Here I preached eight times. Had always respectable, sometimes large congregations, who were all deeply attentive. A number of strangers came to hear, and several of them continued their attendance so long as I stayed. Though this congregation has first and last met with so many disasters and discouragements, it is still in a respectable and comfortable state. Has recently received some increase by new converts.

8. *Forfar.* Here I preached once; but never met a congregation so inattentive and disorderly. In the midst of the discourse about half my audience rose and went away, after saying aloud they would have no more of it.

9. *Aberdeen.* My success in this city amply compensated for previous disappointments, and afforded me the highest pleasure. I had previously received the names of several persons at *Grandholm*, where there are manufactories, a little below the city, who had become Unitarians by reading. I found them pious, intelligent, and warm-hearted in the cause, as I did some others who reside in Aberdeen. They had procured the Gardeners' Hall

for me to preach in, which I found a very decent and convenient place, only it proved too small. I preached four times. My first congregation consisted of about one hundred persons, the second of about two hundred; the third was estimated at four hundred; they crowded the place: the last was one of the completest crowds I ever saw; the people pressed together as closely as possible: it was supposed that in the hall, on the landing, and stairs leading to it, there were five hundred persons; and I was told nearly double the number went away, who could not gain access. Most of those who attended the first services attended the others. Nothing could exceed the closeness of their attention. They evidently understood and felt what they heard; the workings of their minds were evident in the countenances of many. A number of them had Bibles with them, and found and turned down the passages I quoted with much readiness. After the second service, a Calvinist, who had been a hearer, addressed me as soon as I got into the street, he was deeply agitated, he combated the doctrines I had advanced with warmth, but without rancour, and came to hear me again. After the last service, as soon as I had done, a student arose to address the assembly, I requested them to hear him patiently, he tired them with his introduction. We had some debate. He went on till the company told him he had better give over; that he was not equal to what he had undertaken. They seemed generally to have but little relish for the dogmas of Trinitarianism. A large party, most of them strangers to me, accompanied me nearly a mile, on the way to my lodging at Grandholm. They appeared like old friends and took an affectionate leave of me when we parted. Many were anxious for books. As soon as possible I wrote to Glasgow and Edinburgh, requesting that a quantity of tracts, to lend or give away, might be sent to a friend who would undertake the distribution; this request was immediately complied with. Our opponents had begun to push Trinitarian pamphlets into circulation before I left. I advised our friends to meet together once on the Lord's-day, which I hope they will do. I advised them to form a library, which advice they shewed a readiness to follow. I was highly gratified with the conversation I had with those who are already Unitarians. They had not become such without much consideration. They had read works on the side of infidelity, yet remained firm believers. An acquaintance with my publications had prepared them to receive me as they would have received an old friend. They informed me there are friends to Unitarianism, still farther north, in Bamfshire. At Aberdeen, Unitarianism has begun, as in most other places in Scot-

land, among the poor. On the whole I have never before broken up new ground that in the very outset, was so highly promising, nor found a field that encouraged the hope of a more abundant harvest, than Aberdeen. I thank God that I have the honor of being the first Unitarian missionary that visited that city.

IV. District. The West of Scotland.

In this populous district Unitarianism continues to make progress: when first visited by an Unitarian missionary, scarcely any avowed Unitarians were to be found, no society existed under that name, now there are not only societies, in the two principal towns, Glasgow and Paisly, but a number who profess the faith of one God, in the strict sense of the expression, in many other places. Nothing but an increase of labourers, to cultivate the ground already broken up, seems necessary, in order to the formation of several new societies. In this district I preached at the following places:

1. *Glasgow.* Having laboured much at Glasgow, during the very infancy of the cause and society there, it may easily be conceived it would give me very high pleasure, to see the congregation in its present respectable state, meeting in a most commodious, and sufficiently elegant chapel, and favoured with so able a Minister, whose conduct and labours ensure their approbation and esteem. Glasgow is to be reckoned among the first fruits of our missionary exertions in North Britain. I preached in this city seventeen times. The congregations were always good, some of them very large. Many strangers attended some of the services. The latter congregations were the largest. After the last service a considerable part of the congregation remained in the chapel, I gave them a farewell address, which I could not do without considerable emotion. I was speaking to many with whom I had been acquainted from the commencement of their Unitarian views, had assisted from the first in their inquiries, to whom I felt a most affectionate regard, and whom probably I might see no more on this side the grave. After commending them to God, and to the word of his grace, we parted.

2. *Rutherglen.* This is a royal Burgh, not far from Glasgow, I preached in the Town-hall, to a small attentive audience.

3. *Partick.* A village near Glasgow, I preached in a room to a small but attentive company.

4. *Parkhead.* Another village not far from Glasgow, I preached in a room, called the Beam-room belonging to the Weavers, and had about a hundred hearers.

5. *Pallickshaws.* A short distance from Glasgow, I visited this place twice, was disappointed of an opportunity of preach-

ing the first time, the second time I preached to a small attentive congregation.

At the above places we had conversation with some of those who attended, and at one of them an animated debate with some Calvinists.

6. *Hamilton*. In this town, there are several Unitarians, and other persons favourable to the doctrine. I preached in a hall, but it being on a Saturday, we had but a small audience, who however were very attentive.

7. *Wishaw*. I preached here in a room, it was a very rainy night, yet was pretty well attended. After the public service, had several hours' very interesting conversation with a respectable company, on theological subjects.

8. *Carrworth*. Knew no person in this village, had no introduction. Preached in a large room to about two hundred persons, found some very favourable to Unitarianism.

9. *Cairstairs*. A small village, like the last on the road from Lanerk to Edinburgh. Had no introduction, knew no person, preached on the side of the green, part of the congregation on the green, and part of them under the cover of an out-building. Notice of the preaching was given by ringing the church bell, and most of the village came together to hear. Understand there are a number of persons favourable to Unitarianism in this village.

10. *Lanerk*. Should have preached in the open air, but the weather would not permit; could this have been done there would have been a very large congregation. No room could be had large enough for the purpose, we took the best we could get, in which I preached. We had a good company, and I was told many declined coming because they thought the place would be too crowded.

11. *Carlisle*. There are many well-informed Unitarians in this place, and a number of others who are favourable to the doctrine. The friends have come to a determination to form themselves into a congregation and procure a minister. This is a most desirable thing, and if effected there is every reason to think a very respectable congregation, as to numbers and information, would be established at Carlisle; the same minister would be able to form a congregation at Lanerk, and could supply both places. He would also find openings for preaching in several villages in the neighbourhood. He might extend his labours twice in the summer cross the country as far as Jedburgh, Melrose, and Galashiels. Carlisle is situated in a part of the country highly favourable to Unitarianism. The friends have their eye on a gentleman, who it is hoped will meet their wishes. The chief difficulty in the outset will be of a pecuniary kind; but it is

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hoped no possible efforts will be omitted in so important a business. It is desirable, if a minister be placed at Carlisle, that he should act sometimes as a missionary. I preached twice in this place, the second congregation was large. Spent several hours afterwards in interesting conversation with a large party.

12. *Kilwinning*. I preached to a small company.

There are a number of Unitarians at *Dalry*. I visited them, and should have preached but no place could be procured, and the weather would not admit of preaching in the open air, so I rehearsed to them, in a small room, the discourse I should have preached, could a place have been obtained.

13. *Grenock*. Here I preached to a small audience.

14. *Port-Glasgow*. There are a few Unitarians in this town. I preached twice to small but attentive congregations; the second congregation was the largest. Had much interesting conversation.

15. *Kilmalcolm*. I preached in this village to a small company.

16. *Kilburchan*. There are several Unitarians in this village. I preached to a respectable company.

17. *Paisley*, though mentioned last, not least in estimation or importance. I know of no place in Scotland more favourable to the diffusion of consistent and liberal views of Christianity. The intelligence and information of the people; their habits of reading, of thinking freely on all subjects, and of sociality and conversation, prepare them to hear with patient attention, to discover and promote truth. Besides, no people have better views of religious liberty, or seem to possess more independent feelings. I preached here fifteen times. We had always good, generally large, frequently very crowded congregations. Many times great numbers went away, I was told, who could not get into the place. Night after night, through a considerable part of the week, I have had large congregations. They seem never tired of hearing, and will attend with candour and patience to the freest investigation of any subject. I spent much time with them out of the pulpit, and they are many of them equal to the most metaphysical disquisitions; though they consider religion to be an affair of common sense, and to come home to the bosoms of men, and to relate to the whole business of life. If the friends at Paisley had a minister suited to the situation, and a large and commodious place of worship, I believe, there would be the largest Unitarian congregation in that town of any place in Scotland. Without this, much more cannot be done than is done already.

When I finally left Paisley a large party

Q L

attended me half way to Glasgow, and I parted with them as a parent would with his affectionate children.

This journey in Scotland, though attended with much fatigue, which was the more felt on account of occasional indisposition, was attended with high satisfaction and pleasure; to witness the progress of truth, and be instrumental in promoting it, is a source of pure and refined joy. I had the happiness of discovering fruits of my former labours and exertions; and to find that, when before in Scotland, I had not laboured in vain nor spent my strength for nought.

A missionary might be employed constantly in North Britain, with great advantage to the cause, and one is much wished for by many of our brethren; but desirable as this is, I think, if ministers could be placed at Dundee, Paisley and Carlisle, and among them travel as much as one missionary would, if constantly employed in that work, the end would be better answered, and other desirable ends at the same time attained.

The latter part of this missionary journey was in the north-west of England, viz. Cumberland, Westmoreland, Lancashire and Cheshire. Being detained a month longer in Scotland than I had in the outset expected, I had so much the less time to spend in the above counties. Of course it was not in my power to visit our friends in many places in Lancashire and Cheshire: I was under the necessity of passing by a number of towns where I had preached before, and which it would have been highly gratifying to me to have visited again. The part of my journey which remains to be described, occupied thirty-five days, during which I preached at the following places:

1. *Great Salkeld.* It was at the request of Mr. Nelson, a worthy old minister of a small Presbyterian congregation in this place, and another a few miles off, at Plumpton-street, communicated to me by Mr. Kay, I came to Great Salkeld. I was highly gratified with the conversation of this aged minister, who has long remained in a sequestered spot, cultivating the most excellent views of the moral character and government of God. He lives on a small paternal inheritance, possessed by his family, for a number of generations. On a part of this estate stands the little meeting-house, which was erected by one of his ancestors: and is one of the few places, in this northern district, which have not passed from the Presbyterians into less liberal hands. I preached at *Great Salkeld* twice. The first time on a Friday evening. On my arrival Mr. Nelson requested me to preach the same evening, and went himself into the village to inform the people. Considering the shortness of the notice, and that many persons were

busy among the hay, we had a better congregation than I expected. The second preaching was on the Sunday evening, when we had a very good congregation.

2. *Plumpton-Street.* I went with Mr. Nelson to this place on the Sunday morning, and preached to a small, but very attentive audience.

3. *Kendal.* I preached six times in this town, three times in the Presbyterian, and three times in the Baptist place. The congregations were all good, some of them quite large ones. Had much pleasing conversation with different parties of friends.

4. *Blackley.* Preached to a respectable congregation, and at the request of the minister, administered the Lord's supper.

5. *Dob-lane.* Preached to a large congregation.

6. *Oldham.* I had the honour of being the first Unitarian who preached in this town, when in Lancashire before: since which time a congregation has been formed, and kept up, by the labours of different ministers. It is hoped that before long the Oldham congregation will have a meeting-house. At present they meet in a large room, in which I preached to a very crowded audience.

7. *Bury.* Here I had the pleasure of meeting the gentleman, who challenged me, when before in Lancashire, to preach from Isa. ix. 6. He was then a Calvinist, now I found him a zealous Unitarian. I preached in a large room to about two hundred people.

8. *Cockey-moor.* Here I preached in the large school-room, it being more convenient to light it than the Chapel. The evening was unfavourable, had a pretty good audience, and the pleasure of meeting several of our brethren in the ministry.

9. *Cross-street.* A village in Cheshire. Preached here to a small respectable audience.

10. *Warrington.* Preached three times to respectable congregations.

11. *Hatton.* In this village a gentleman of the Warrington congregation has opened a large room in his manufactory, for religious service on a Sunday evening. I preached to about a hundred attentive hearers.

12. *Chowbent.* Preached to a large congregation, for a week night. It was estimated at five hundred persons.

13. *Bolton.* Preached to a respectable congregation.

14. *Stand.* Had a respectable audience.

15. *Duckenfield.* Here I preached twice, on the Saturday night, and the Sunday morning; had large congregations. Some persons of other denominations attended.

16. *Stockport.* I preached twice in this town, had respectable congregations some strangers attended.

General Remarks.

From what I found in Lancashire and Cheshire, I am confirmed in the opinion I had before formed, that those countries form one of the most promising districts in England for the spread of Unitarianism. The congregations are numerous, many of them large, and respectable. Many of the friends are zealous and active. In many of the churches there is much simplicity, Christian affection, and social intercourse among the members. What I saw and heard satisfied me of the propriety of the observations I made on a former occasion.

As this journey has been the longest and most laborious I ever engaged in, I trust in its effects it will be the most important. I generally laboured with very great pleasure, and though I met with some disappointments they were fewer than I had anticipated, and my success was more general, and greater than I had expected. I preached in thirteen places in Scotland where Unitarianism had not been preached before, and at fifteen others in England and Scotland where I had not preached before. With lively feelings of gratitude to the Almighty for his protection and blessing, to whom the good we are enabled to do must be ascribed.

I remain, dear Sir, very respectfully,
Yours, &c.

R. WRIGHT.

P. S. To the preceding account I add a list of the subjects on which I preached during this journey, with plans of some of the discourses.

1. The Unity of God, and mediation of Christ.

2. The one God and Father of all.

3. The Divine Unity stated and explained, as comprehending,

I. Individuality of being, or person.

II. Simplicity of nature.

III. Uniformity of character.

IV. Unity and immutability of design.

V. Hence arises the harmony and perfection of the divine government.

LASTLY. Practical utility of the doctrine.

4. The love of God.

5. The living God, the ground of the Christian's trust.

PLAN.—I. The living God, a Being who really exists, in opposition to the imaginary gods of the heathen.

The self-existent God, in opposition to deified creatures, and dependent beings.

The immortal God, in distinction from mortal dying ones.

The life giving God.

II. The Christian's trust, is not in a dying, but in the living God.

Trust in Christ terminates not in him but in God his Father.

This trust comprehends entire resignation, confidence and devotedness.

6. God, the Saviour of all men; especially of those who believe.

7. The humanity, office and dignity of Christ.

8. The superiority of Christ to all other men, and all other prophets.

9. Christ the foundation of Christianity, and of the Christian Church.

10. The love of Christ.

11. Love to Christ.

12. Under what views Christ died for us, and his death the highest expression of his love.

13. Why the death of Christ was necessary, what it effected, and what are its moral uses.

14. Christ set forth to be a propitiation.

15. The reconciliation of the world to God by Jesus Christ.

16. Christ raised up, and sent to bless mankind in turning them from their iniquities.

17. The titles ascribed by Isaiah to the child born, and son given, on account of the government being upon his shoulder.

18. The value of divine truth, and how the knowledge of it is to be attained.

19. Free inquiry and the test of religious truth.

20. All who hear the gospel, called to hearken and understand it.

21. Christians exhorted to examine themselves whether they be in the faith.

22. The being and unity of God.

23. God the only good.

Plan 1. Under what views God only is good.

2. That nothing ever did or can proceed from, or be done by him, but what is good.

3. That he is the supreme and only good to man.

24. That Christians ought to contend earnestly for the faith once delivered to the saints.

25. The inspiration of the scriptures.

26. The nature and reality of miracles.

27. Death the wise and gracious appointment of God.

28. The end of life, and gain of death.

29. Future judgment.

30. Heaven, and Christians citizens of it.

31. Hell: the scripture meaning of the word, and the place of future punishment.

32. The existence and influence of the devil.

33. Future punishment.

34. The universal restoration.

35. The true grace of God.

36. Eternal life the principal subject of the gospel revelation.

37. The Son of God came, and hath given us the knowledge of the true God.

38. The slothful servant's excuse, "I knew thee that thou art a hard man."

39. The parable of the prodigal son.

40. Divine government and providence.
41. The power of man to do the will of God.
42. Sacrifices. Plan. Exordium. The antiquity, universality and great stress laid on sacrifices.
- I. Three leading errors respecting them.
 1. Their being thought necessary and efficacious to placate the Deity.
 2. Their being thought a price or an equivalent for divine favours.
 3. Their being regarded as a substitute for moral virtue and personal righteousness.
- II. The probable origin and real design of sacrifices.
 1. Gifts presented as an expression of gratitude, dependence and subjection; and the acceptance of them a token of approbation and favour.
 2. The seal and confirmation of a covenant.
- III. The sacrifices persons are still required to offer.
 1. The sinner that of a broken and contrite spirit.
 2. The Christian the sacrifice of praise continually.
 3. That of benevolent actions.
 4. Ourselves, as living sacrifices, holy and acceptable to God.
43. The leading design of John's gospel, to prove that Jesus is the Messiah, and that we have life through his name.
44. Christ and God one. A discourse on three texts, viz. "My Father is greater than I." "I and the Father are one." "That they all may be one, even as we are one."
45. Original sin.
46. The first principles of all true religion.
- PLAN.—I. On the use of reason in matters of religion.
- II. Leading principles stated.
 1. Faith in God and the grounds of it.
 2. The unity of God and the arguments in support of it, from reason and revelation.
 3. That God is the Father of all.
- III. Practical inferences arising from the subject.
 47. Doing justly, loving mercy, and walking humbly with God, the whole of what he requires of man.
 48. The happiness of the obedient, or the reward of keeping God's commandments.
 49. All the kindreds of the earth to be blessed in the seed of Abram.
 50. The apostolic benediction, "The grace of our Lord Jesus Christ be with you all."

I have given the above list that the Committee may know to what subjects their Missionary endeavoured to engage the attention of his hearers. Those which are the most leading were usually fixed on

for places where the Unitarian doctrine was not previously received. On a number of the subjects I was requested to preach. I have given a few specimens of the plan adopted in preaching on particular subjects. I wish, as far as possible, to acquaint the Committee with what I do, and the manner of doing it. With best respects to those gentlemen, rejoicing with them in the success of their plans, I remain, your fellow-servant,

R. W.

The Unitarian Society for promoting Knowledge and Virtue, by the Distribution of Books.

The twenty-fourth Anniversary of this Society was holden on Thursday, the 13th of April, at the London Tavern, Bishopsgate Street. Previously to this, in the forenoon, the Society met at Essex-Street Chapel, where an admirable sermon was delivered by the Rev. Robert Aspland, on the Power and Progress of truth, of which we have no need to give an account, as it will, at the unanimous desire of the Society, be before the public in a few days. More than sixty persons dined together; the Chairman, Mr. Gibson, after the health of his Majesty had been given (to whose situation and good wishes "that every subject should be able to read his Bible," he made some appropriate allusions), detailed in a very neat speech the objects of the Society, and the advantages which had accrued to the propagation of true and unadulterated religion by its establishment. It appeared that since the formation of this Society, in 1791, that societies of the same kind had been instituted in the West, at Bristol and Plymouth; in the South at Portsmouth; in the North in Derbyshire and at Newcastle; in the East at Norwich; and in the midland counties, of which the centre was Warwickshire, all of which were in the most flourishing circumstances; and the same was equally applicable to some similar institutions in Scotland and Wales.

On this day, and in the course of the present year, a number of persons had become members of the Unitarian Society, which, by the liberality of its former members, had been enabled to reprint and circulate, independently of works avowedly intended to promote the strict sentiments of the unity of God; others of a more general nature, which had been long out of print, and which, though of great importance to the religious world, were not likely to be republished. Such are the works of the late Rev. Hugh Farmer, on "Miracles," on "The Demoniacs mentioned in the New Testament," and "On Christ's Temptation in the Wilderness;" and such is the admirable volume of Mr. Hopton Haynes, on the Attributes of God, reprinted first under the care of the late Mi-

Michael Dodson, Esq. and very lately under the superintendence of the Rev. Robert Aspland. J. J.

The next General Meeting of the KENT and SUSSEX UNITARIAN CHRISTIAN ASSOCIATION will be held at Cranbrook, on Wednesday, June the 7th, 1815. Service to begin at half past ten o'clock.

Subscriptions to the Chapel at Neath.

The following subscriptions, which we are requested to announce, have been received on account of the Unitarian Chapel, at Neath, Glamorganshire:—

<i>(By Mr. Aspland.)</i>			
	<i>l.</i>	<i>s.</i>	<i>d.</i>
Mr. T. H. Janson, Clapton - -	2	2	0
Rev. S. Freeman, Enfield - -	1	0	0
Rev. L. Holden, Tenterden - -	1	0	0
From Shrewsbury and the neighbourhood, by Mrs. Mary Hughes - - - - -	5	2	0
Mrs. Harries, Arscott, near Shrewsbury - - - - -	1	1	0
Mr. Hancock, Nottingham - -	5	0	0
Friends at Thorne, Yorkshire, and the neighbourhood - -	5	0	0
Rev. J. Holt, Cirencester - -	2	0	0
Congregation at Bury St. Edmunds - - - - -	2	10	0
Rev. Mr. Hammond, Fen-Station, Hunts - - - - -	1	1	0
A Liverpool Friend - - - -	5	0	0
Mr. Henry Ellison, Liverpool	1	0	0
Rev. S. S. Toms and Friends, Framlingham - - - - -	2	12	6
<i>(At Neath.)</i>			
The Rev. Dr. Disney, by the Rev. Dr. Estlin - - - - -	10	0	0
Mr. Wm. Cooke, Isle of Wight	1	0	0
Mr. Thomas Cooke, ditto. -	1	0	0
Mr. John Fullagar, ditto. -	1	0	0

Eccentric Funeral.—On Friday last, the remains of William Fowle, Gent. of Boxley, were interred, according to his will, under part of a windmill upon his estate. The funeral was respectfully attended by his executors and relatives, and was conducted with a solemnity well according with the awful circumstance of sudden death; and the eccentricity of selecting such a spot for the occasion drew together a considerable assemblage of persons.

On arriving at the mill, the coffin was carried into the building, and the Rev. Mr. Harris, of the Society of Unitarians, in the open air addressed the persons assembled on the singular request of the deceased, and after some religious reflections on the uncertainty of human life, and the particular instance of it which had called them to that spot, Mr. Harris repeated a prayer, and concluded with the *Pater-*

noster. The body was then committed to its silent abode; and the following epitaph (the deceased's own composition) is to be placed on his tomb:

"Underneath this little mill
Lies the body of poor Will;
Odd he liv'd, and odd he died,
And at his burial no one cried."

M. Chron. April 14.

SIR,

The last quarterly meeting of ministers, generally denominated Presbyterian, in Manchester and its vicinity, was held on the 24th of last month. The devotional services were performed by the Rev. Mr. Whitelegg, and the Rev. Mr. Parker preached an useful sermon on the subject of *mystery*. Fifteen ministers attended the meeting, who together with an equal number of lay brethren, partook of a frugal dinner at the Swan Inn. Several Unitarian brethren from Halifax, Rosendale, and other parts of Yorkshire attended; whose presence added greatly to the interest and satisfaction of the meeting. The account given of the progress of Christian truth among the middle and lower classes, and the observations made with so much eloquence and truth, on the necessity of undisguisedly and zealously avowing Unitarian principles, of seeking opportunities to make them known, and of preaching them with that simplicity and plainness which shall render them intelligible to the poor and unlettered, were received with great warmth of approbation. "We do not want Unitarian heads," said the speaker. "Those to whose lot it fell to develop the principles of Christian truth, to separate the pure grain of truth from the chaff of antichristian error and superstition, have done their duty. The Unitarian press has teemed with numerous and most important publications. But we want, if the expression may be allowed, Unitarian lungs and Unitarian legs—persons who are willing to incur the fatigue of visiting the numerous villages scattered over this populous part of the country—persons who are willing to address the people in a language they can understand and feel—persons who will renounce the apathy and formality of degenerated Presbyterianism." One of the speakers highly approved of the design of the *Christian Reformer*; and begged that the gentlemen whom he addressed, if they should favour the public with any communications through that channel, would use plainness of speech and simplicity of language, level to the comprehension and attainments of those for whose benefit the *Christian Reformer* is chiefly designed. He said he knew many among the lower order of people, who can reason correctly and well

whose understanding is sound and vigorous, but whose intellectual cultivation precludes their deriving advantage from that which soars above their attainments. Two brethren from the infant Unitarian Society at Oldham attended the meeting.

The subscription set on foot to enable them to build a chapel, has not made such progress as to preclude the necessity of pressing their case upon the attention of our Unitarian brethren.

W. J.

Manchester, April 2, 1815.

MONTHLY RETROSPECT OF PUBLIC AFFAIRS ;

OR,

The Christian's Survey of the Political World.

IS God a God of the Jews only and not of the heathen also? Is he a God of the white men and not of the blacks? The former question is readily answered in the affirmative, but late events shew a demur in some minds, where it ought least to have been expected to the latter. Europe is now expecting to see in a short time a million of people in arms, to lay waste its fertile regions—to burn its towns—to destroy the infant at the breast—and to dash out the brains of the aged—in short, to produce every evil at which human nature shudders, and to create upon earth a hell, not to be exceeded in the imagination of the poet. The spirit of the accursed Cain is to be again let loose, and after a short twelvemonth of peace, the horrors of those disgraceful scenes, which within the last twenty-five years have been exhibited in Europe, are to be again renewed.

Such is civilized Europe, the seat of the arts, of the sciences, boasting in its superiority over the rest of the world in every improvement that can administer comfort to man, and particularly in its knowledge of the truths of revelation. By their fruits shall ye know them, saith our Saviour, and the fruits of his kingdom are love, joy, peace, tranquility, benevolence and beneficence; to what kingdom do these nations belong, who are thus hurrying into the fields of slaughter, by what spirit are the actuated?

But if Europe is thus to feel the scourge of divine wrath, Africa enjoys its breathing time. The chains and fetters that were manufacturing for its inhabitants, must remain useless. The slave ships are no longer wanted. Buonaparte has decreed, that the slave trade shall be no longer carried on by Frenchmen, and he has put an end to that idle discussion at the Congress of Vienna, which terminated in the permission to France to carry on a five years' traffic of insult and injury, and rape and murder on the coasts of Africa. The return of the Emigrants to France carried back no sympathy for the sufferings of the blacks. It was coolly argued in their pamphlets how

many hundreds of thousands of Africans would be requisite to fill up the vacancies in their West India Islands, and particularly to replace the inhabitants of Domingo, the greater part of whom were to be extirpated, or to end their days in mines and public works in Europe. The coolness with which all this was argued, demonstrated the greatest apathy as to the sufferings of human nature, and the utmost infidelity, however the authors might pretend to disguise themselves under a Christian garb—complete unbelief in the words of the Apostle, God made of one blood all nations to dwell on the face of the earth. Yes, God is the God of the blacks as well as of the whites; and if Europe is destined to suffer again for its sins and its infidelity, Africa is released from her fears; her children will not be torn from her by the Christian slave-dealer, and the day which this country loads with curses, she will hail with blessings. Napoleon is at least her benefactor.

To the prodigies of last month are now to be added the results of them on the cabinets of Europe. A throne was overset without bloodshed. Buonaparte proceeded from the shores of the Mediterranean, with the same ease with which Sovereigns were accustomed formerly to make their progress through this country. The Bourbon retired at his approach, and was unmolested in his departure to Belgium. For some little time there was an appearance of opposition in the south of France, but it soon subsided. The Duke of Angoulême, who headed the Royalists, was taken prisoner, but released by the order of Buonaparte, and conveyed to the nearest port, after a promise, it was said, not to bear arms against his country, and to procure the restoration of the national jewels, which had been carried away by the fugitive king. A change naturally took place in civil and military offices, which was effected in a very easy manner; though it excited some surprise to see Lucien Buonaparte restored to the councils of his brother. Carnot also had a considerable place

In the new arrangements, and as these two were known for their attachment to republicanism, it seemed as if a compromise had taken place between the Emperor and this party, and that the restoration of the former to power, was accompanied with such restraints as should rescue France from the disgrace of being subjected to an absolute monarchy.

The nature of this compromise will not be fully known, till the great assembly of the nation takes place at Paris in this month. Then is to be laid before them a new constitution, and this is to be the basis, as long as it lasts, of their future government. From the persons employed upon it, there cannot be a doubt of every endeavour being used to bring the supreme power under proper restraints; and, as far as words will go, this will be done: but *inter arma silent leges*, and the necessity of employing a large military force to rescue France from its invaders, must throw such power into the hands of the commander, as to render useless all restraints of civil government. They will all swear to the new constitution, as they have done to so many before it: but whether they will have a country for this constitution, and what is to be the destiny of France, time only can discover.

The news of the invasion of France by Buonaparte, produced no small ferment at Vienna, and the representatives of the allied Sovereigns assembled upon the occasion, and issued a paper, in which they declared Buonaparte to be placed out of the pale of civil society. This declaration of their's, which was interpreted by the French, (and indeed it is difficult to give it any other interpretation,) to encourage assassination, was widely circulated through France by the government itself, and the principles of it were controverted with great skill. The declaration was considered as an impudent forgery of some one, who wished to throw a ridicule upon the collective wisdom of the Congress: and its principles were shewn to be such, as were abhorrent to all the hitherto established laws of nations. With whatever view it may have been issued, it is certain that this weak and futile declaration was taken advantage of by the person against whom it was issued, and tended both to increase the attachment of the French to him, and to weaken the confidence of all thinking men in Europe, in the councils of the Sovereigns.

Napoleon in his turn addressed the Sovereigns, informing them of his re-ascension to the throne, with the unanimous consent of the French nation, and declaring himself ready to accede to the terms of the treaty of Paris, and to confine his territory to the limits they had assigned to it. At the same time he declared the determination of the French to resist every aggress-

sion on their independence; and held out to the Sovereigns the hope, that by their united efforts, the peace of Europe might be preserved. He was not in the mean time idle, but employed himself in the organizing of his regular troops, and the preparation of the whole country to resist invasion. This was done by the re-establishment of the national guard, in that vigour in which it was first formed, and the nation seems to be alive to the impulse; for every where the ranks were filled with eagerness, and every thing indicated a determination to defend the country to the last extremity.

This letter made no impression on the Sovereigns. On the contrary, they entered into a treaty, which was immediately published in the French papers, by which they bind themselves not to acknowledge Buonaparte as the Sovereign of France, and to punish his adherents; reserving, however, their invasion of France, in some manner, as dependent on the call made on them by the fugitive king, who was also to inform them of the means he enjoyed for the support of his pretensions. They agreed to keep on foot an armed force of one hundred and fifty thousand men each, for the principal parties in this alliance, namely, England, Russia, Prussia, and Austria, and this force was to be increased by the contingents of the inferior powers. Their forces were put in motion in every direction, and all Europe is in suspense at this moment, on the result of these great operations. Hitherto no attack has been made on the French territory, and the French have kept themselves within their own bounds. It seems as if the allies would not enter France, till they can march with such a force as should, humanly speaking, seem such, as must overpower all resistance; and after the bloody scenes that have passed, we are brought back again to an early stage of the war, when the French rose in mass, and destroyed the measures of all their opponents. The allied Sovereigns are however now in much greater force, and better organized than they were at the beginning of the dreadful conflict: and if both parties adhere to their declared sentiments, the ensuing campaign will be the most dreadful, that has been known in the annals of mankind. It will be seen whether a people determined to be free can be conquered; and, if they are conquered, it cannot be expected that the conquerors will easily agree in the division of the spoil, and no hopes can be entertained of the tranquility of Europe being of long duration. The French nation cannot be restrained, but by an immense military force; and the Bourbon throne so maintained, will give but little comfort to its possessor. On the side of the allies there is great power, but if we judge of the parties by their skill shewn in their respective manifestos, there can be

little doubt on which side is the superiority of talent.

Buonaparte has availed himself of every circumstance to give solidity to his cause, and to depress that of the Bourbons. Besides his decree on the abolition of the slave trade, he has openly declared for the freedom of the press, and the *Moniteur* has opened its pages for every paper of the allied Sovereigns, which they may think fit to issue. He has re-assured the proprietors of land of the security of their purchases—he has declared the freedom of religion to be irrevocable—he has restored the Legion of Honour to its former state. In short, he has done every thing to inspire confidence, if any can be placed in his promises, and France after all its conflicts will, if it is in this successful, and these promises are kept, be the freest nation in Europe.

Belgium, occupied by British troops, acknowledges with Holland the Prince of Orange its king, and his coronation is on the point of taking place. But, if we are to believe the French, the hearts of the Belgians do not accord with this arrangement. Italy occasions no small disquiet. Murat is in arms, and has taken possession of the Pope's territory. He seems to have had sufficient grounds to be apprehensive, that the allied sovereigns would not long permit him to be seated on the Neapolitan throne. Whether he was in the plot with Buonaparte is not known, but his interest seems to be so clearly involved in that of the French independence, that the Austrians will find so much employment in that quarter, as not to allow them to co-operate with their allies in the attack on France. The Italians also in general are not pleased with the Austrian yoke, and the Genoese feel with the utmost resentment the injury

done to them, in taking away their independence, and subjecting them to the king of Sardinia. His pretended holiness has taken refuge with his cardinals in Florence; and whatever may be the case in other quarters, we cannot but still hope that this will be a severe blow on his impious pretensions. The revival of the order of Jesuits has shewn the little hopes of reformation to be entertained in that quarter, and this with the establishment of the Inquisition of Spain has done no small injury in every thinking mind to the cause of the allied sovereigns.

The state of Europe has produced the worst consequences in our own country. All agreed in the propriety of being prepared for self-defence, and in taking precautionary measures: but as the acts of Congress were gradually developed, the greater were the doubts of the policy of the steps that had been taken by the administration. The revival of the Income Tax increased the general gloom, and as it seemed likely to pass the legislature without much opposition, the City of London is prepared to declare its sentiments on this most odious tax, and also on the occasion of its revival. A meeting of the Common Hall has been summoned, and the war and the tax will be both jointly discussed. This may probably lead to similar meetings over the country, and yet there is a hope left, that the horrors of war may be averted. May God inspire the minds of princes and people with more Christian principles, than they at present possess, and lead them to entertain juster views of the purposes for which man was sent into the world—not to butcher his species, but to love his enemies, and to render good for evil.

CORRESPONDENCE.

We are desired by Mr. Campbell, of Newcastle, to "inform Tandem [See the last page of the wrapper of the number for January] that the place built for the Unitarian Baptists in Newcastle-upon-Tyne, for a place of worship, is now occupied as a manufactory, but that a more eligible place is rented for that purpose, and the funds faithfully applied to the cause for which they were originally intended, as may be seen by any one who has a right to examine them."

We are still some articles of Review behind, which we hope to bring up, in another number or two.

A *Portrait* of the Unitarian Martyr, Servetus, is preparing for the number for June, to be published on the 1st of July. Such of our readers as wish to preserve *proof* prints of our Series of Heads, are again informed that the head of Dr. Priestley, 4to size, may be had (price 2s. 6d.) of the Printers and Publishers.

ERRATA.

Page 111. 2d. col. line 15 from the top, for "hendyades" read *hendyadys*.

173. 2d col. l. 20 from the bottom, after &c. place a note of interrogation.

174. 1st col. l. 16 from the bottom, after "objections" place a period.

Ib. Note * for "Medæa" read *Medea*.

177. 1st col. l. 25 from the top, after the word "aid" place a colon.

Ib. — l. 16 from the bottom, for "Tingehadius" read *Tingstadius*.